

A VEDIC READER

A VEDIC READER FOR STUDENTS

BY

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CONTAINING THIRTY HYMNS OF THE RIGVEDA IN
THE ORIGINAL SAMHITA AND PADA TEXTS, WITH
TRANSLITERATION, TRANSLATION, EXPLANATORY
NOTES, INTRODUCTION, VOCABULARY



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PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as own, together with their respective deities and subjects, in the

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36, 47, 139-40, 152, 166, 175).

In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the *Samhitā* text, in *Devanāgarī* characters, exactly as handed down by tradition, without change or emendation. But each *Pāda* or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional *Pada* text in which each word of the *Samhitā* text is given separately without *Sandhi*, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the *Pada* text, as nearly contemporary in origin with the *Samhitā* text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the *Rigveda*. Next follows the transliterated *Samhitā* text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of a, the original metre of the *Rigveda* is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

BALLIOL COLLEGE, OXFORD.

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INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the *Brahmanas* and *Upanishads*. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuṇa, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Samhitā text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Samhitā did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and *a* is often dropped after *e* and *o*, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the *Samhitā* text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called *Anukramanīs* or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the *Samhitā* text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into *Aṣṭakas* or 'eighths' of about equal length, each of which is subdivided into eight *Adhyāyas* or 'lessons', while each of the latter consists of *Vargas* or 'groups' of five or six stanzas. The other division is into ten *Māṇḍalas* or 'books' (lit. 'cycles')

and Sūktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kanvas ; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books ; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii : Kanvas seem to have been the authors of the majority of these hymns ; their favourite strophic metre is again found here ; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavamāna) ; on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgātr or chanting priest, and added after Books i-viii, which were the sphere of the Hotr or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books ; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in *Gayatrī*, while the second consists mainly of groups in other metres; thus 68-84 form a *Jagatī* and 87-97 a *Trisṭubh* group.

The *tenth book* was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final *n* and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After *e* and *o* in the RV. *ā* is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called *Pāda* ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the *Trisṭubh* (4×11 syllables), the *Gāyatrī* (3×8), and the *Jagatī* (4×12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the Avesta shows, the principle is the number of syllables only, and

those of Classical Sanskrit, in which (except the *śloka*) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *tr̥ca*) in the same simple metre, generally *Gāyatrī*, or of two stanzas in different mixed metres. The latter type of strophe is called *Pragātha* and is found chiefly in the eighth book.

7. RELIGION OF THE RIGVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitṛ.

The gods were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Brhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

Attributes of the gods.—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajapati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The Vedic gods may most conveniently be *classified* as deities of

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuna, Mitra, Surya, Savitr, Pusan, the Aśvins, and the goddesses Uṣas, Dawn, and Rātri, Night. The atmospheric gods are Indra, Apām napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pr̥thivi, Agni, and Soma. This *Reader* contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātarīśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bias) and the Śutudrī (Sutlej), sister streams of the Panjab, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr* or *tar*), such as Dhātr 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātr, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātr, the 'Disposer', Dhartṛ, the 'Supporter', Trātr, the

'Protector', and *Netr*, the 'Leader'. The only agent god mentioned at all frequently in the RV. is *Tvaṣṭṛ*, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of *Soma*, which is called the 'food of *Tvaṣṭṛ*', and which Indra drinks in *Tvaṣṭṛ*'s house. He is the father of *Saranya*, wife of *Vivasvant* and mother of the *primaeva*l twins *Yama* and *Yami*. The name of the solar deity *Savitṛ*, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is *Prajāpati*, 'Lord of Creatures'. Originally an epithet of such gods as *Savitṛ* and *Soma*, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet *Viśvakarman*, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. *Hiranyaagarbha*, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kásmai devāya havīṣā vidhema?* 'to what god should we pay worship with oblation?' This led to the word *ká*, 'who?' being used in the later Vedic literature as an independent name, *Ka*, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is *Brhaspati* (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83. 84) are addressed to *Manyu*, 'Wrath', and one (x. 151) to *Śraddhā*, 'Faith'. *Anumati*, 'Favour (of the gods)', *Aramati*, 'Devotion', *Sūnṛta*, 'Bounty', *Asuniti*, 'Spirit-life', and *Nirṛti*, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

Goldesses play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vac, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 203), and Aranyakā, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnayī, Indrāṇī, Varuṇāṇī, spouses of Agni, Indra, and Varuṇa respectively.

Dual Divinities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitrā-Varuṇā, though the names most frequently found as dual compounds are those of Dyāvā-pṛthivī, 'Heaven and Earth' (p. 36). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Martānda, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Añśa: Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Rbhus, who are celebrated in eleven hymns. They are a left-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭṛ into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Rbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvāśi. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vāstospati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sītā, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified

in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*dvāro devīḥ*), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (*grāvāṇas*) are invoked as deities in three hymns (x. 76. 94. 175) : spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and *Vṛtra*. The latter is by far the most frequently mentioned. His mother being called *Dānu*, he is sometimes alluded to by the metronymic term *Dānava*. Another powerful demon is *Vala*, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the *Angirases*. Other demon adversaries of Indra are *Arbuda*, described as a wily beast, whose cows Indra drove out; *Viśvarūpa*, son of *Tvaṣṭr*, a three-headed demon slain by both *Trita* and Indra, who seize his cows; and *Svarbhānu*, who eclipses the sun. There are several other individual demons, generally described as *Dāsas* and slain by Indra. A group of demons are the *Pani*s ('niggards'), primarily foes of Indra, who, with the aid of the dog *Saramā*, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

of men. By far the most common generic name for them is *Rakṣas*. They are nearly always mentioned in connexion with some god who destroys them. The much less common term *Yātu* or *Yātudhāna* (primarily 'sorcerer') alternates with *Rakṣas*, and perhaps expresses a species. A class of demons scarcely referred to in the *RV.*, but often mentioned in the later *Vedas*, are the *Piśācas*, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the *Atharvaveda*. Their contents are augury (ii. 42, 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58, 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

Secular hymns.—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14–18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51, 52, 86, 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover *Purūravas* and the celestial nymph *Urvaśi*, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of *Kalidāsa*'s drama *Vikramorvaśi*. The other (x. 10) is a dialogue between *Yama* and *Yami*, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.—Four hymns are of a didactic character. One of these (x. 84) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutional philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called Dānastutis, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjab of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dasa colour' as opposed to the 'Aryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions.

Occupations.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*dundubhi*), the flute (*vāṇa*), and the lute (*vīṇā*). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of

the mythological dialogues set forth the situation with much beauty of language ; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yami (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature ? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the Nirukta, the oldest extant commentary (c. 500 b. c.) on about 600 detached stanzas of the RV. ; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sāyaṇa (fourteenth century A. C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aūrṇavābha, interprets nāsatyan,

an epithet of the *Aśvins*, as 'true, not false', another *Āgrāyana*, as 'leaders of truth' (*satyasya prāṇetārau*), while Yāska himself thinks it may mean 'nose-born' (*nāśikā-prabhavau*)! Yāska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yāska's own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet *jātā-vedas* in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Sāyaṇa who lived nearly 2,000 years later. Sāyaṇa's interpretations, however, sometimes differ from those of Yāska. Hence either Yāska is wrong or Sāyaṇa does not follow the tradition. Again, Sāyaṇa often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus *asura*, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither Yāska nor Sāyaṇa possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

ERRATA

P. 14, line 27, for *śitipādo* read *śitipādō*.

P. 28, line 1, read *मर्यपांसि*.

P. 31, line 29, and **p. 46**, l. 29, for *yō* read *yō*.

P. 48, head-line, for i. 12, 4 read ii. 12, 4.

P. 51, line 81, for *yō* read *yō*.

P. 60, line 13, for *no* read *nō*.

P. 69, line 2, for *tām* read *tām*.

Pp. 68, 70, 71, 75, head-lines, for *APAM* read *ĀPAM*.

P. 118, head-line, for *APAS* read *ĀPAS*.

P. 125, line 12, for *viāvācakṣās* read *viāvācakṣās*.

P. 128, line 8, for *nū* read *nū*.

P. 139, line 14, for *vibhfdako* read *vibhfdakō*.

P. 142, last line, and **p. 148**, line 11, for *anyō* read *anyō*.

P. 144, head-line, for *MĀNDŪKAS* read *MĀNDŪKAS*.

P. 179, line 26, for *tē* read *tē*.

P. 184, line 17, for *tē* read *tē*.

P. 224, head-line and line 1, for *abhitī* read *abhitī*.

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AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens; when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird; he is the eagle of the sky; as dwelling in the waters he is like a goose; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods; but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (*dhūmā-ketu*) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (*Dyāus*), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*arāṇīs*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sáhasaḥ sūnūḥ*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Mātariśvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātariśvan. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *dvi-jánman* *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *grhā-pati* *lord of the house*, and is constantly spoken of as a guest (*átithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*dūtā*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*ṛtvīj*, *vípra*), domestic priest (*puróhita*), and more often than by any other name invoking priest (*hótr*), also officiating priest (*adhvaryú*) and praying priest (*brahmán*). His priesthood is the most salient feature

of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called *jātā-vedas* *he who knows all created beings*.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havyavāhana*) is distinguished his corpse-devouring (*kravyād*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag* *to drive* (Lat. *ago*, Gk. *ἄγω*, Skt. *ājāmi*).

RIGVEDA i. 1.

The metre of this hymn is *Gāyatrī* (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambics (˘-˘˘). The first two verses are in the *Samhitā* treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अपिमीँके पुरोहितं
यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥

1 Agním īle puróhitam,
yajñásya devám rtvijam,
hotáram ratnadhátamam.

अपिमीँके पुरोहितं ।
यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥

I magnify Agni the domestic priest, the divine ministrant of the sacrifice, the invoker, best bestower of treasure

On the marking of the accent in the RV. see p. 448, 2. The verb *īye* (1. a. pr. Ā. of *īd*: 1 for *ī* between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pāda (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udātta of the preceding syllable (p. 448, 1). *purōhitam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñásya* is to be taken with *ṛtvijam* (not with *puróhitam* according to Sāyaṇa), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pāda; cp. RV. viii. 38, 1; *yajñásya* *hi* *sthā* *ṛtvijā* *ye* *two* (Indra-Agni) are *ministrants of the sacrifice*. The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īye*), disappears because this syllable must be marked with the Anudatta that precedes an Udātta. *ṛtv-ij* though etymologically a compound (*ṛtu* + *ij* = *yaj*) is not analysed in the Pāda text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāṁ ṛtuśo yajāti* *may Agni sacrifice to the gods according to the seasons.* *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pāda text never divides a cd. into more than two members. The suffix *tama*, which the Pāda treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virā-vat* + *tama* in 3 c and *citrā-śravas* + *tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अभिः पूर्वैभिर्कूर्विभिर्

ईद्यो नूतनैस्तुत ।

स देवां एह वचति ॥

२ Agnih pūrvebhir ḥibhīr
īlio nūtanair utā,
sā devāṁ ēhā vaksati.

अभिः । पूर्वैभिः । कूर्विभिः ।

ईद्यः । नूतनैः । उत् ।

सः । देवान् । आ । इह । वचति ॥

Agni to be magnified by past and present seers, may he conduct the gods here.

ḥibhīs : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pāda text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *pūrvebhis* (p. 77, note 9) is not analysed. *īdyas* : to be read as *īlias* (p. 16, 2 d). *nūtanais* : note that the two

forms of the inst. pl. of the a dec. in *ais* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Pāda, has the Udatta; the dependent Svarita of the following syllable disappears before the Anudātta required to indicate the following Udatta of *vām* (Sandhi, see 39). This Anudātta and the Svarita of *vākṣati* show that all the intervening unmarked syllables *vām* *éhā* have the Udatta. All the unaccented syllables following a Svarita (till the Anudātta preceding an Udatta) remain unmarked; hence the last two syllables of *vākṣati* are unmarked; but in the Pāda text every syllable of a word which has no Udatta is marked with the Anudātta; thus *vākṣati*. The latter word is the s. ao. sb. of *vah* *carry* for *vah-s-a-ti* (143, 2; 69 a). In *ā* *ihā* *vākṣati*, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *īdya*s strictly speaking belongs in sense to *nūtanais*, but is loosely construed with *pūrvebhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utā* and (p. 222) is always significant in the RV.

३ अभिना॑ रुचिमश्वत्
पोष्मेव द्विवेदिवे ।
यश्चसं वीरवत्तमम् ॥

४ Agnīnā rayīm aśnavat
pōṣam evā divē-dive,
yaśasam vīravattamam.

अभिना॑ । रुचिम् । अश्वत् ।
पोष्म । एव । द्विवेदिवे ।
यश्चसम् । वीरवत्तमम् ॥

Through Agni may one obtain wealth
day by day (and) prosperity, glorious
(and) most abounding in heroes.

aśnav-a-t: sb. pr. of *amās* *attain*, 3. s. ind. pr. *aśnōti* (cp. p. 184); the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayīm*, *pōṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divē-dive*: this is one of the numerous *itv.* compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yaśasam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yáś-as* *fame* (83, 2 a; 182, p. 256). *vīrá-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *vīrávant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhátama* in 1 c). In these two adjectives we again have co-ordination without the connecting *pel. ca.* Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

४ अपे यं युज्मधुरं
विश्वतः परिभूरसि ।
स इद्वेषु गच्छति ॥

4 *Ágne, yám yajñám adhvarám*
viśvátaḥ paribhūr ási,
sá id devéṣu gachati.

अपे । यम् । युज्मधुरम् ।
विश्वतः । परिभूरः । असि ।
सः । इत । देषु । गच्छति ॥

*O Agni, the worship and sacrifice
that thou encompassest on every side,
that same goes to the gods.*

yajñám adhvarám: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the prn. adj. *viśva* usually shifts its accent to the second syllable before adv. suffixes and as first member of a cd. (p. 454, 10). *ási* is accented as the *vb.* of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the *Udatta* (p. 449, 2). On the particle *id* see p. 218. *devéṣu*: the loc. of the goal reached (p. 325, 1 b); the acc., which might be used, would rather express the goal to which the motion is directed. *gachati*: as the *vb.* of a principal sentence has no *Udatta* (19 A); nor has it any accent mark in the *Samhita* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 437, a 8).

५ अभिहीता कविकृतुः
सत्यश्चित्त्रवस्तमः ।
देवो देवेभिरा गमत् ॥

5 Agnír hótā kavíkratuh
satyás citráśravastamah,
devó devébhir á gamat.

अभिः । होता । कविकृतुः ।
सत्यः । चित्त्रवस्तमः ।
देवः । देवेभिः । आ । गमत् ॥

*May Agni the invoker, of wise
intelligence, the true, of most brilliant
fame, the god come with the gods.*

Both kaví-kratus and citrá-śravas have the regular Bv. accent (p. 455 c); the latter cd. is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second; cp. notes on tama in 1 c and 8 c. devébhis: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devó devébhiḥ: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root ao. sb. of gam (p. 171); on the accentuation of á gamat see p. 468, 20 A a.

६ यद्भू दाशुषे त्वम्
अमे भूद्व करिष्यसि ।
तवेत्तस्त्वमद्विरः ॥

6 yád ángá dásúṣe tuám,
Ágne, bhadrám kariṣyási,
távét tát satyám, Ángirah.

यत् । अभू । दाशुषे । त्वम् ।
अमे । भूद्व । करिष्यसि ।
तवे । इत् । तत् । सत्यम् । अद्विरः ॥

*Just what good thou, O Agni, wilt
do for the worshipper, that (purpose)
of thee (comes) true, O Ángiras.*

ánggá: on this pcl. see 180 (p. 218). dásúṣe: dat. of dás-váms, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only vid-váms survives in Skt. tvám: here, as nearly everywhere in the RV., to be read as tuám on account of the metre. Though the Pádas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Páda is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence **Agne** is accented (the *Udātta* being, as always, on the first syllable, p. 465, 18), while **Āngiras** is not (p. 466, 18 b). *karisyāsi* (st. of *kṛ do*): that is, whatever good thou intendest to do to the worshipper will certainly be realized. *táva it tát*: *that intention of thee*.

७ उप॑ त्वामे दि॒वे॒दि॒वे॑
दोषावस्तुर्धि॒या व॒यम् ।
नमो॑ भरत्न॑ एम॒सि ॥

7 úpa tvāgne divé-dive,
dósāvastar, dhiyá vayám,
námo bháranta émasi;

उप॑ । त्वा॑ । अ॒मे॑ । दि॒वे॒दि॒वे॑ ।
दोषावस्तुर्धि॒या॑ । व॒यम् ।
नमः॑ । भरत्नः॑ । आ॑ । इ॒म॒सि॑ ॥

To thee, O Agni, day by day. O illuminer of gloom, we come with thought bringing homage;

tvā as the enc. form of *tvám* (109 a) and **Agne** as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. *tvā* is most naturally to be taken as governed by the preposition *úpa* (p. 209), though it might otherwise be quite well dependent on the cd. vb. *úpa á-imasi* (a common combination of *úpa* and *á* with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). *dósā-vastar*: Sāyaṇa explains this cd. (which occurs here only) as *by night and day*, but *vastar* never occurs as an adv. and the accent of *dósā* is shifted (which is not otherwise the case in such cds., as *sāyám-prātar* *evening and morning*, from *sūyám*); the explanation as *O illuminer (from 1. *vas* shine) of darkness* (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as *kṣapám vastā jenitá sūryasya illuminer of nights, generator of the Sun*. *dhiyá* inst. of *dhi* *thought* (accent, p. 458, 1), used in the sense of *mental prayer*. *námas*, lit. *bow*, implies a gesture of adoration. *bhárantas*: N. pl. pr. pt. of *bhr* *bear*. *á-imasi*: the ending *masi* is five times as common as *mas* in the RV. (p. 125, f. n. 2).

८ राजन्तमध्वराण॑
गोपामृतस्य॑ दीदिविम् ।
वर्धमानं॑ से॑ दमे॑ ॥

राजन्तम् । अ॒ध्वराण॑म् ।
गोपाम् । अ॒तस्य॑ । दीदिविम् ।
वर्धमानम् । से॑ । दमे॑ ॥

3 rājantam adhvarānām,
gopām rtásya dīdivim,
várdhamānam sué dámē.

(to thee) *ruling over sacrifices, the
shining guardian of order, growing in
thine own house.*

rājantam : this and the other accusatives in this stanza are in agreement with tvā in the preceding one. adhvarānām : governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable ām must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). go-pām : one of the many m. stems in final radical ā (p. 78), which in Skt. is always shortened to a (as go-pa). rtá means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons ; then, on one hand, the regular course of sacrifice (rite) ; on the other, moral order (right), a senso replaced in Skt. by dharma. Agni is specially the guardian of rtá in the ritual sense, because the sacrificial fire is regularly kindled every day ; Varuna (vii. 86) is specially the guardian of rtá in the moral sense. várdhamānam : *growing in thine own house*, because the sacrificial fire after being kindled flames up in its receptacle on the altar. své : to be read as sué ; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own, &c.* (cp. p. 112 c). dámē : this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

१ स नः पि॒ते॒व सू॒नवे॑
॒मे॑ सू॒पाय॒नो॑ भ॒व ।
स॒चस्ता॑ नः॑ स॒ख्स्य॑ ॥

सः॑ । नः॑ । पि॒ता॒इ॒व । सू॒नवे॑ ।
अ॒वे॑ । सू॒उ॒पा॒यनः॑ । भ॒व ।
स॒चस्ता॑ । नः॑ । स॒ख्स्य॑ ॥

१ sá náḥ pitéva súnáve,
Ágne, súpāyanó bhava;
sácasvā náḥ suastáye.

So, O Agni, be easy of access to us,
as a father to his son ; abide with us
for our well-being.

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). náḥ enc. dat. (109 a) parallel to súnáve. pité iva : the enc. pcl. iva is regularly treated by the Pada text as the second member of a cd. ; in the RV. pité is usually coupled with súnú, mātē with putrá. súnáve : this word as written in the Samhitá text appears with two Udáttas, because the Udatta of the elided é

is thrown back on the preceding syllable (p. 465, 8); but this *a* must be restored, as the metre shows, and *sūnāve* *Āgne* read. Though *a* is elided in about 75 per cent. of its occurrences in the written Samhitā text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Pādas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on *Āgne* in 6 b) that the second and the first Pāda were originally as independent of each other as the second and the third. On the accentuation of *sūpāyanā* as a Bv. see p. 455, c a. *sācasvā*: this verb (which is exclusively Vedic) is construed with the acc. (here *nas*) or the inst. ; the vowel of *sva*, the ending of the 2. s. ipv. Ā., is here (like many other final vowels) lengthened in the Samhitā, but is regularly short in the Pada text. *svastāye* must be read as *su-astāye*; it has the sense of a final dat. (200 B 2). It is not analysed in the Pada text because *asti* does not occur as an independent nominal stem.

SAVITR̥

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitṛ raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitṛ. This is the celebrated Sāvitṛ stanza which has been a morning prayer in India for more than three thousand years. Savitṛ is often distinguished from Sūrya (vii. 63), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitr is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitṛ is derived from the root sū to stimulate, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by devā god, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is Trīṣṭubh (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (—◦—˘); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (˘—˘— or ˘—˘—˘), and the break between the caesura and the cadence is regularly ◦◦— or ◦◦◦. Thus the scheme of the whole normal verse is either ˘—˘—, ◦◦— | —◦—˘ | or ˘—˘—˘, ◦◦ | —◦—˘|. The metre of stanzas 1 and 9 is Jagatī (p. 442), which consists of four verses of twelve syllables. The Jagatī is identical with the Trīṣṭubh verse extended by one syllable, which, however, gives the cadence an iambic character (—◦—◦˘). In the first stanza the caesura is always after the fifth syllable, in the second Pada following the first member of a compound.

१ ह्याम्युमि प्रथमं सुस्तये	ह्यामि । अमिम् । प्रथमम् । सुस्तये ।
ह्यामि मित्रावरुणाविहावसे ।	ह्यामि । मित्रावरुणी । इह । अवसे ।
ह्यामि रात्रि अग्नो निवेशनीं	ह्यामि । रात्रीम् । अग्नतः । निवेशनीम् ।
ह्यामि देवं सवितारमूतये ॥	ह्यामि । देवम् । सवितारम् । अतये ॥

1 hváyāmi Agním prathamám I call on Agni first for welfare;
 suastáye; I call on Mitra-Varuṇa here for
 hváyāmi Mitrávárunāvihávase; aid; I call on Night that brings the

hváyāmi Rátrīm jágato nivéś- *world to rest*; *I call on god Savitṛ for help.*
aním;

hváyāmi devám Savitáram Útā-
ye.

hváyāmi: pr. ind. from hvā *call*; note the anaphoric repetition of this word at the beginning of each verse. prathamám is in apposition to Agním. su-astáye: this, ávase, and Útāye are final datives (p. 314, B 2); the last two words are derived from the same root, av *help*. svastí (cp. note on i. 1, 9 c) evidently means *well-being*; by Sáyaṇa, following Yáská (Nirukta, iii. 21), it is explained negatively as a-vināśa *non-destruction*. Mitrá-váruṇā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. eds. are not analysed in the Pada text. ihávase for ihá ávase: on the accent see p. 464, 17, 1. jágatas: the objective gen. (p. 320, B 1 b), dependent on nivéśaním = that causes the world to 'turn in' (cp. x. 127, 4. 5); the cs. nivesáyan is applied to Savitṛ in the next stanza.

२ आ कृष्णेन रजसा वर्तमानो
निवेश्यन्नमृतं मर्त्ये च ।
हिरण्यग्नेन सविता रथेना
देवो याति भुवनानि पश्यन् ॥

आ । कृष्णेन । रजसा । वर्तमानः ।
निवेश्यन् । अमृतम् । मर्त्यम् । च ।
हिरण्यग्नेन । सविता । रथेन ।
आ । देवः । याति । भुवनानि । पश्यन् ॥

ā kṛṣṇéna rájasā vártaṁāno,
niveśáyan amftam mártiam
ca,
hiranyáyena Savitá ráthena,
ā devó yāti bhúvanāni páṣyan.

Rolling hither through the dark space, laying to rest the immortal and the mortal, on his golden car god Savitṛ comes seeing (all) creatures.

ā vártaṁānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in nivesáyan, it is usually compounded, *ibid.* kṛṣṇéna rájasā: = *through the darkness*; loc. sense of the inst., 119 A 4. amftam mártiam ca s. m. used collectively = *gods and men*. ráthenā must of course be read ráthenā|ā; see note on Ágne, i. 1, 9 b. ā devó yāti: cp. note

on \bar{a} ihá vakṣati, i. 1, 2 c. In this and the two following stanzas Savitṛ is connected with evening.

याति देवः प्रवता यात्युदता याति। देवः। प्रवता। याति। उत्तवता।
 याति शुभ्राभ्यौ यज्ञतो हरिभ्याम्। याति। शुभ्राभ्याम्। यज्ञतः। हरिभ्याम्।
 आ देवो याति सविता परवतो आ। देवः। याति। सविता। परवतः।
 ५ पु विश्वा दुर्तिता बाधमानः॥ अपि विश्वा। दुर्तिता। बाधमानः॥

yāti devāḥ pravatā, yāti ud-
 vataḥ; The god goes by a downward, he
 yāti śubhrābhyām yajatō hāri-
 bhyām. goes by an upward path; adorable
 he goes with his two bright steeds.
 á devō yāti Savitā parāvato,
 ápa vísavā duritā bādhamānah. God Savitṛ comes from the distance,
 driving away all hardships.

In this stanza a Jagatī verse is combined with a Trisṭubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. *pra-vat-ā* and *ud-vat-ā*: local sense of the inst. (199 A 4); note that the suffix *vat* (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second *yāti* is accented as beginning a new sentence. *hāribhyām*: inst. in sociative sense; cp. *devēbhis* in i. 1, 5. On the different treatment of *śubhrābhyām* and *hāribhyām* in the Pada text see note on *pūrvēbhis* in i. 1, 28. *parāvato* s *pa*: see note on *Āgne* in i. 1, 9. *parāvatas*: abl. with verb of motion (201 A 1). *ápa bādhamānas*: cp. note on \bar{a} in 2 c. *vísavā duritā*: this form of the n. pl. is commoner in the RV. than that in *āni*; p. 78, f. n. 14.

अभीवृतं क्षशनेविश्वरूपं अभिवृतम्। क्षशनेः। विश्वरूपम्।
 हिरण्यशम्यं यज्ञतो वृहन्तम्। हिरण्यशम्यम्। यज्ञतः। वृहन्तम्।
 आस्त्राद्रथं सविता चित्तमानुः आ। आस्त्रात्। रथम्। सविता। चित्त
 कृष्णा रजांसि तविष्वं दधानः॥ भानुः। कृष्णा। रजांसि। तविष्वीम्। दधानः॥

4 abhīvṛtam kṛśanair, viśvārū-
pam,
hīranyaśamyam, yajatō bṛhā-
tam,
āsthād rātham Savitā citrā-
bhānuḥ,
krṣṇā rājāmṣi, tāviśīm dādhā-
nah.

*His car adorned with pearls,
omniform, with golden pins, lofty,
the adorable Savitṛ brightly
lustrous, putting on the dark spaces
and his might, has mounted.*

The final vowel of abhī is lengthened in the Samhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṛśanais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viśvārūpam: on the accent cp. note on i. 1, 4 b. -śamyam: inflected like rāthī, p. 87; the śamī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. ā asthāt: root ao. of sthā. krṣṇā rājāmṣi: = darkness. dādhānas (pr. pt.; the pf. would be dādhānās) governs both rājāmṣi and tāviśīm = *clothing himself in darkness* (cp. 2 a) and *might*, that is, bringing on evening by his might.

५ वि जनाच्छावाः श्रितिपादौ वि । जनान् । श्वावाः । श्रितिपादः ।
अख्यान् अख्यान् ।
रथं हिरण्यप्रचंगं वहन्तः । रथम् । हिरण्यप्रचंगम् । वहन्तः ।
शशद्विशः सवितुदेवस्यो- शश्वत् । विशः । सवितुः । देवस्य ।
पथे विश्वा भुवनानि तस्युः ॥ उपरस्ये । विश्वा । भुवनानि । तस्युः ॥

5 vi jánāñ chyāvāḥ śitipādo akhyān,
rātham hīranya-praügam vāh- antaḥ.
śūsvad viśāḥ Savitūr dāviśasya upāsthe viśvā bhūvanāni ta-
sthuḥ.

*His dusky steeds, white-footed,
drawing his car with golden pole,
have surveyed the peoples. For
ever the settlers and all creatures
have rested in the lap of divine
Savitṛ.*

vi: separated from vb.; see note on *ā vaksati*, i. 1, 2 c. *jánāñi* *chyāvāh*: for *jánāñi* *chyāvāh* (40, 1). *śiti-pádas*: on the accentuation of this Bv. on the final member, see p. 455, c a. Note that the initial a of *akhyan* remains after o (cp. note on i. 1, 9 b). *akhyan*: a ao. of *khyā* see (p. 168, a 1), cp. 7 a and 8 a, and *pášyan* in 2 d; the ao. expresses a single action that has just taken place (p. 345 C); the pf. *tasthur* expresses an action that has constantly (*śásvat*) taken place in the past down to the present (113 A a). In -*praügam* (analysed by the Páda text of x. 130, 3 as *pra-uga*), doubtless = *pra-yugam* (as explained in a *Prátiśákhyá*), there is a remarkable hiatus caused by the dropping of y. *viśvā bhúvanāni*: here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of *dáivyasyopásthe* cp. note on *Ágne*, i. 1, 9 b. *dáivya* *divine* is a variation of the usual *devá* accompanying the name of Savitṛ. *upásthe*: the idea that all beings are contained in various deities, or that the latter are the soul (*ātmá*) of the animate and inanimate world, is often expressed in the RV.

३ तिस्रो द्यावः सवितुर्द्वा उपस्थाँ
एका यमस्य मुवने विराषाद् ।
आणिं न रथम् मृताधि तस्युर्
दृह ब्रवीतु य उ तच्चिकेतत् ॥

तिस्रः । द्यावः । सवितुः । द्वौ । उपस्थाँ ।
एका । यमस्य । मुवने । विराषाद् ।
आणिम् । न । रथम् । मृताधि । आधि ।
तस्युः ।
दृह ब्रवीतु । यः । उं इति । तत् । चिकेतत् ॥

३ *tisrō dyāvah*; *Savitúr dvā upá-*
sthām,
éka Yamásya bhúvane virását.
āñim ná ráthyam amítádhī
tasthur:
ihá bravītu yá u tac ciketat.

(There are) *three heavens*: *two* (are) *the laps of Savitṛ*, *one* *over-*
coming men, (is) *in the abode of* *Yama*. *All immortal things rest*
(on him) as on the axle-end *of a car*: *let him who may under-*
stand this tell it here.

The interpretation of this stanza is somewhat difficult; for it is meant, as the last Páda indicates, as an enigma (like several others in the RV.). The first Páda is evidently intended to explain the

last two of the preceding stanza : of the three worlds Savitṛ occupies two (air and earth). The second Pāda adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitṛs). The third Pāda means : on Savitṛ, in these two (lower) worlds, the gods rest. *dyávas* : N. pl. of *dyó*, here f. (which is rare) ; probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā* : for *dváu* before u (22) ; after *tisrō* *dyávah* the f. form *dvé* should strictly be used (like *ékā* in b), but it is attracted in gender by the following *upásthā* (cp. 194, 3). *upásthām* : the dual ending *ā* (which in the RV. is more than seven times as common as *au*), appears before consonants, in *pausā* at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus ; this is another indication (cp. note on *Ágne*, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Pādas of a hemistich. *virā-śat* : N. s. of *virā-sáh* (81 b), in which there is cerebralization of *s* by assimilation to the final cerebral *t* (for *-sát*) ; in the first member the quantity of the vowels (for *vīra*) is interchanged for metrical convenience ; the Pāda text does not analyse the cd. because the form *virā* does not occur as an independent word (cp. note on *ṛtvij*, i. 1, 1 b). *amftā* : n. pl. = the gods. *āním ná* : on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. *ádhī tāsthur* : the pf. of *sthā* here takes the acc. by being compounded with *ádhī* ; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. *bravīt* : 3. s. ipv. of *brū speak* (p. 143, 3 c). The pcl. u is always written in the Pāda text as a long vowel and nasalized : *ūm̄ iti*. *cíketat* : pf. sb. of *cit observe*.

७ वि सुप्यो भूत्तरैस्तप्त्वद्
गभीरवेपा असुरः सुनीथः ।
क्षेत्रुदानीं सूर्यः कश्चिकित
कृतमां यां रुद्रिमरुस्ता ततान ॥

वि । सुप्यः । अन्तरिचाणि । अव्यत् ।
गभीरवेपाः । असुरः । सुनीथः ।
क्षेत्रुदानीम् । सूर्यः । कः । चिकित् ।
कृतमाम् । याम् । रुद्रिमः । अस्त् । या ।
ततान् ॥

7 ví suparṇó antárikṣāṇi akhyad,
gabhirávepā ásurah sunītháh.
kvēdāním súriah? kás ciketa?
katamám dyám raśmír asyá
tatāna?

The bird has surveyed the atmospheric regions, the divine spirit, of deep inspiration, of good guidance. Where is now the sun? Who has understood (it)? To what heaven has his ray extended?

7-9 deal with Savitṛ as guiding the sun.

ví . . . akhyat: ep. 5 a and 8 a. suparnás: Savitṛ is here called a bird, as the sun-god Surya (vii. 63) often is. On the accent of this Bv. and of su-nīthás see p. 455, c a. antárikṣāṇi: equivalent to kṛṣṇá rájāmsi (4 d), the aerial spaces when the sun is absent. ásuras: this word, which is applied to various gods in the RV., but especially to Varuna, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-nīthás: *guiding well* here means that the sun illumines the paths with his light. kvēdāním: when an independent Svarita is in the Samhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). idāním: *now = at night*. ciketa: pf. of cit *observe* (139, 4). dyám: acc. of dyó (p. 94, 3), here again (ep. 6 a) f. asyá: = asya á. tatāna: pf. of tan *stretch* (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

८ अष्टौ व्यख्यत्कुम्भः पृथिव्यास
ची धन्वं योजना सुप्ति सिन्धून् ।
हिरण्याचः सविता देव आगाह
दधूत्वा दाशुषे वार्याणि ॥

अष्टौ । वि । अख्यत् । कुम्भः । पृथिव्याः ।
ची । धन्वं । योजना । सुप्ति । सिन्धून् ।
हिरण्याचः । सविता । देवः । आ ।
दधूत् । त्वा । दाशुषे । वार्याणि ॥

8 aṣṭāu vī akhyat kakubhaḥ pṛthi-
vyās,
trī dhānva, yōjanā, saptā sín-
dhūn.
hiranyākṣāḥ Savitā devā āgād,
dādhad rátnā dāsūṣe vāriāṇi.

*He has surveyed the eight peaks
of the earth, the three waste lands,
the leagues, the seven rivers.
Golden-eyed god Savitṛ has come,
bestowing desirable gifts on the
worshipper.*

The general meaning of this stanza is that Savitṛ surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aṣṭāu: 106 b. pṛthivyās: on the accentuation see p. 458, 2. trī: n. pl. (105, 3) to be read disyllabically. dhānva: acc. pl. of dhānvan n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (—ū— for ӯū—) is rare in the RV. (p. 440, 4 B). yōjanā: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. hiranyākṣás: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. ā-agāt: root ao. of gā go. dādhat: on the accent cp. 127, 2; on the formation of the stem, 156.

१ हिरण्यपाणिः सविता विचर्षणिर् हिरण्यपाणिः । सविता । विचर्षणिः ।
उभे दावापृथिवी अन्तरीयते । उभे इति । दावापृथिवी इति । अन्तः ।
अपामीवां बाधते वेति सूर्यम् ईयते ।
अभि द्रुष्णेन् रजसा दामृणोति ॥ अपे अमीवाम् । बाधते । वेति । सूर्यम् ।
अभि । द्रुष्णेन । रजसा । दाम् । द्रुणोति ॥

9 hiranyapāṇih Savitā vīcarṣanīr ubhé dyāvāpṛthivī antār iyate. apāmivām bādhate; vētisūriam; abhi kṛṣṇōna rājasā dyām ṣṇoti.

Golden-handed Savitṛ, the active, goes between both heaven and earth. He drives away disease; he guides the sun; through the dark space he penetrates to heaven.

Dyāvā-pṛthivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final ī, as well as the e of ubhé, being Pragṛhya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antār (46) com-

binded with I go governs the acc. ; cp. the two laps of Savitṛ in 6 a. ápa bádhate: he drives away disease, cp. 3 d; contrary to the general rule (p. 466, 19 A) the vb. is here accented; this irregularity not infrequently occurs when in the same Pāda a compound verb is immediately followed by a simple vb. vēti: accented because it begins a new sentence; Savitṛ guides the sun: cp. 7 c. kṛṣṇóna rājasā: cp. 2 a and 4 d. abhī . . . dyām ṛnoti: cp. 7 d. The metre of d is irregular: it is a Trīṣṭubh of twelve syllables, the first two syllables (abhī) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

१) हिरण्यहस्तो असुरः सुनीथः
सुमृक्तीकः स्वां यात्वा र्वाह ।
अपसेधन् रक्षसौ यातुधानान्
अस्त्राद्विषः प्रतिदोषं गृणानः ॥

१) hiranyahasto ásurah sunithāḥ,
sumṛlikāḥ suávāṁ yātu arvān.
apasédhan rakṣásō yātudhánān,
ásthād deváḥ pratidosám gṛṇā-
nāḥ.

हिरण्यहस्तः । असुरः । सुनीथः ।
सुमृक्तीकः । स्वां यातु । र्वाह ।
अपसेधन् । रक्षसः । यातुधानान् ।
अस्त्रात् । द्विषः । प्रतिदोषम् । गृणानः ॥

Let the golden-handed divine spirit, of good guidance, most gracious, aiding well, come hither. Chasing away demons and sorcerers, the god being lauded has arisen towards eventide.

āsuras: cp. 7 b. svávān: the analysis of the Pāda text, svávān = *possessed of property*, is followed by Sāyaṇa who renders it by dhanavān *wealthy*; this would mean that Savitṛ bestows wealth (cp. dādhād rātnā in 8 d, and vi. 71, 4 ā dāśūṣe suvati bhūri vāmām he, Savitṛ, *brings much wealth to the worshipper*). This nom. occurs several times in the RV., and is always analysed in the same way by the Padapāṭha. On the other hand, three oblique cases of su-ávas giving good help occur (svávasam, svávasā, svávasas). Roth takes svávān to be a nom. of this stem irregularly formed by analogy for su-ávās (cp. 83, 2 a). I follow the Pāda text as the meaning is sufficiently good. Final ān, which regularly becomes ām before vowels (39), sometimes undergoes the same change before y (40, 4). rakṣásas has the accent of a m. in as (83, 2 a); the n. form is rākṣāmsi. yātudhánān is added, as is often the case, without

a connecting *ca*: cp. note on *rayim*, in i. 1, 3 a; note that the Sandhi of *ān* before vowels (89) does not apply at the end of an internal Pāda. If Savitṛ in this stanza is connected with morning rather than evening, *āsthāt* would here be equivalent to *úd asthāt*; cp. RV. vi. 71, 4: *úd u śyā devāḥ Savitā dámunā híranyapāñih pratidōṣām* *āsthāt* *that god Savitṛ, the domestic friend, the golden-handed, has arisen towards eventide*; it may, however, be equivalent to *ā asthāt*, that is, he has mounted his car, cp. 4 c. *gr̥nānāś*: pr. pt. *Ā*, with ps. sense, of 1. *gr̥ sing, greet*.

99 ये ते पन्थाः सवितः पूर्वासी

रेणवः सुकृता अन्तरिक्षे ।

तेभिर्नो अद्य पथिभिः सुरेभी

रक्षा च नो अधि च ब्रूहि देव ॥

ये । ते । पन्थाः । सवितरिति । पूर्वासीः ।

रेणवः । सुकृताः । अन्तरिक्षे ।

तेभिः । नः । अद्य । पथिभिः सुरेभिः ।

रक्षा । च । नः । अधि । च । ब्रूहि । देव ॥

11 yé te pánthāḥ, Savitāḥ, pūrviāśo,

areṇāvāḥ súkṛtā antárikṣe,

tébhīr nō adyā pathibhīḥ sugé-

bhī

rákṣā ca no, ádhi ca brūhi,

deva.

Thine ancient paths, O Savitṛ,

the dustless, the well made, in the

air, (going) by those paths easy to

traverse protect us to-day, and speak

for us, O god.

te : the dat. and gen. of *tvám*, is always unaccented ; while *té*, N. pl. m. and N. A. du. f. n. of *tá*, is always *té*. *pánthāś* : N. pl. of *pánthā*, m. *path*, which is the only stem (not *pánthān*) in the RV. (99, 1 a). *Savitāḥ* : when final *Visarjanīya* in the *Samhitā* text represents original *r*, this is always indicated by the word being written with *r* followed by *iti* in the Pada text ; here *Savitar iti*. *'renávas* : the initial *a* must be restored (see note on *Ágne*, i. 1, 9 b ; but *a* is not elided after *o* in *c* and *d*) ; on the accent of a Bv. formed with privative *a*, see p. 455, c a. *sú-kṛtāś* : *Karmadhārayas*, in which the first member is an adv. and the last a pp., accent the former ; p. 456, 1 a. *tébhīś* : inst. of *tá*, p. 106 ; p. 457, 11 b. In *c* *nō adyā* should be pronounced because *e* and *o* are shortened before *a* (p. 437, a 4) ; this rule does not apply when *e* and *o* are separated from *a* by the caesura ; hence in *d* *ō*, *ádhi* should be pronounced. *sugébhī* : see 47. The final *a* of *rákṣā* is lengthened because the

second syllable of the Pāda favours a long vowel. *ādhi . . . brūhi* . . . be our advocate ; the meaning of this expression is illustrated by other passages : in i. 123, 3 Savitṛ is besought to report to Surya that his worshippers are sinless ; in vii. 60, 2 Surya is implored to make a similar report to the Ādityas.

MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gaṇā*, *śārdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Pr̄śni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven ; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasī is always mentioned in connexion with them ; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to : they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning : all the five compounds of *vidyut* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *rṣti-vidyut* *lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khāḍi*) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty ; young and unaging ; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble ; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain : they cover the eye of the sun with rain ; they create darkness with the cloud when they shed rain ; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder.

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (i. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root *mar*, *to shine*, thus meaning 'the shining ones'.

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh.

१ प्र ये शुभन्ते जनयो न सप्तयो	प्र। ये। शुभन्ते। जनयः। न। सप्तयः।
यामन्त्रुदस्य सूनवः सुदंससः।	यामन्। शुद्रस्य। सूनवः। सुदंससः।
रोदसी हि मरुतश्चक्रिरे वृधे	रोदसी। इति। हि। मरुतः। चक्रिरे।
मदन्ति वीरा विदध्येषु घृष्ययः॥	वृधे। मदन्ति। वीराः। विदध्येषु। घृष्ययः॥

1 prá yé śúmbhante, jánayo ná,
sáptayo
yáman, Rudrasya súnávah su-
dámsasah,

*The wondrous sons of Rudra,
the racers, who on their course
adorn themselves like women, the
Maruts have indeed made the two*

ródasí hí Marútaś cakriré vr- worlds to increase. The impetuous
dhé. heroes rejoice in rites of worship.
mádanti vīrá vidátheṣu ghṛṣva-
yah.

jánayas: 99, 1 a. yáman: loc., 90, 2. sudámsasas: accent, p. 455, 10 c a. cakriré: 3. pl. Ā. pf. of kṛ; with dat. inf., p. 334, b. mádanti: with loc., 204, 1 a. vidátheṣu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vīdh worship (cp. p. 41, f. n. 1), and means divine worship.

२ त उच्चितासौ माहूरुद्राम्याद् ते । उच्चितासः । महिमानम् । आशृत ।
दिवि रुद्रासो अधि चक्रिरे सदः । दिवि । रुद्रासः । अधि । चक्रिरे । सदः
अर्चन्तो अर्कं जनयन्त इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।
अधि श्रियो दधिरे पृथिमातरः ॥ अधि । श्रियः । दधिरे । पृथिमातरः ॥

2 tá uksitáso mahimánam ásata: They having waxed strong have
diví Rudrásóádhi cakrire sádah. attained greatness: in heaven the
árcanto arkám, janáyanta indri- Rudras have made their abode.
yám,
Singing their song and generating
ádhi ériyo dadhire Pŕśnimá- the might of Indra, they whose
tarah. mother is Pŕśni have put on glory.

té: N. pl. m. of tá that, 110. uksitásas: pp. of 2. uks (= vaks) grow. ásata: 3. pl. Ā. root ao. of amś attain. Rudrásas: the Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'. ádhi: prp. with the loc. diví; 176, 2. janáyanta indriyám: that is, by their song. ádhi dadhire: 3. pl. Ā. pf. of ádhi dhā, which is especially often used of putting on ornaments. ériyas: A. pl. of éri glory; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यच्छुभयन्ते अज्जिभिर् गोमातरः । यत् । शुभयन्ते । अज्जिभिः ।
तनूषु शुभा दधिरे विरुक्षतः । तनूषु । शुभाः । दधिरे । विरुक्षतः ।
दाधन्ते विश्वमभिमातिनमप् दाधन्ते । विश्वम् । अभिमातिनम् । अपे ।
ष्टर्मान्वेषामनु रीयते घृतम् ॥ ष्टर्मान्वि । एषाम् । अनु । रीयते । घृतम् ॥

8 gómātarō yáč chubháyantē añjí-
bhis,
tanúṣu śubhrá dadhire virúk-
mataḥ.
bádhante víśvam abhimátiṇam
ápa.
vártmāni esām ánu rīyate
ghṛtám.

*When they whose mother is a cow
deck themselves with ornaments,
shining they put on their bodies
brilliant weapons. They drive off
every adversary. Fatness flows
along their tracks.*

gómaṭaras : as the sons of the cow Práni. yáč chubháyante : Sandhi, 53. dadhire : pf. with pr. sense, *they have put on* = *they wear*. ápa : prp. after the vb. and separated from it by other words, 191 f; p. 468, 20. ánu rīyate : 3. pl. Ā. pr. of ri *flow*. ghṛtám : *ghee* = *fertilizing rain*. The meaning of d is : the course of the Maruts is followed by showers of rain. esām : unemphatic G. pl. m. of ayám, p. 452, 8 B c.

8 वि ये भाजने सुमंखास चृष्टिभिः वि । ये । भाजने । सुमंखासः । चृष्टि
प्रच्यावयन्तो अच्युता चिदोजसा । भिः ।
मनोजुवो यन्त्रतो रथेष्वा प्रच्यावयन्तः । अच्युता । चित् । अर्जिसा ।
वृष्ट्रातासः पृष्टतेरयुग्धम् ॥ मनःजुवः । यत् । मनःतः । रथेषु । आ ।
वृष्ट्रातासः । पृष्टतीः । अयुग्धम् ॥

4 ví yé bhrájante súmakhāsa rṣṭi-
bhiḥ,
pracyāváyanto ácyutā cid ójasā,
manojúvo yán, Maruto, rá-
theṣu á
vīśavrātāsaḥ pṛśatir áyug-
dhuam;

*Who as great warriors shine
forth with their spears, overthrow-
ing even what has never been over-
thrown with their might : when ye,
O Maruts, that are swift as thought,
with your strong hosts, have yoked
the spotted mares to your cars,*

súmakhāsas : a Karmadhāraya cd. according to its accent (cp. p 455 10 c a), but the exact meaning of makhá is still somewhat uncertain. pracyāváyantas : pr. pt. of cs. of cyu *move*; though this cs., which occurs frequently in the RV., always has a long

radical vowel in the Samhita text, it invariably has a short vowel in the Padapāṭha. **Marutas**: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. **manojuvas**: N. pl. radical ū stem **mano-jū**, 100, II a (p. 88). **rāthesu ā** : 176, 2. **pīśatīs**: the spotted mares that draw the cars of the Maruts. **āyugdhvam** : 2. pl. Ā. root ao. of *yuj* *yoke*.

4 प्र यद्यथेषु पृष्ठतीरथ्युग्धं प्र । यत् । रथेषु । पृष्ठतीः । अयुग्धम् ।
 वाजे अद्रिं महतो रुहयन्तः । वाजे । अद्रिं । महतः । रुहयन्तः ।
 उतादृपस्य वि अन्ति धाराम् उत् । अदृपस्य । वि । अन्ति । धाराः ।
 चर्मेवोदभिर्वृद्धन्ति भूमं ॥ चर्मेऽदृप । उदभिः । वि । उद्धन्ति ।
 भूमं ॥

5 prā yád rāthesu pīśatīr āyug- when ye have yoked the spotted
 dhvam, mares before your cars, speeding, O
 vāje ádrim, Maruto, ramhā- Maruts, the stone in the conflict,
 yantah, they discharge the streams of the
 utáruśasya ví sianti dhárāś ruddy (steed) and moisten the earth
 cármevodábhír ví undanti bhú- like a skin with waters.
 ma.

āyugdhvam : with loc., cp. 204, 1 b. **ādrim** : the Maruts hold lightning in their hands and cast a stone. **utá** : here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228, 1). **áruśasya** : the ruddy steed of heaven ; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion ; and in v. 56, 7 their *ruddy steed* (*vājī áruśah*) is spoken of. **vi śyanti** : 3. pl. pr. of *sā bind* ; Sandhi, 67 a ; change back from 2. to 3. prs. ; cp. 4 c d. **undanti** : 3. pl. pr. of *ud wet*. **bhúma** : N. of *bhúman* n. *earth* (but *bhúmán* m. *abundance*).

6 आ वो वहन्तु सप्तयो रघुषदौ आ । वः । वहन्तु । सप्तयः । रघुषदः ।
 रघुपत्वानः प्र जिगात बाङ्गभिः । रघुपत्वानः । प्र । जिगात । बाङ्गभिः ।
 सीदता वर्हिष्वद् वः सद्वकृतं सीदत । आ । वर्हिः । च्वद् । वः । सदः ।
 मादयधं महतो मध्यो अन्धसः ॥ छतम् ।
 मादयधम् । महतः । मध्यः । अन्धसः ॥

6 á vo vahantu sáptayo raghu-
ṣyádo;
raghupátvánah prá jigáta báhú-
bhih.
sídata báhír: urú vah sádas
kṛtám.
mádáyadhvam, Maruto, mádh-
vō ándhasah.

*Let your swift-gliding racers
bring you hither. Swift-flying come
forward with your arms. Sit down
on the sacrificial grass: a wide
seat is made for you. Rejoice, O
Maruts, in the sweet juice.*

raghu-ṣyádas: Sandhi, 67 b. raghupátvánas: as belonging to
this Páda to be taken with prá jigáta (gā go). báhúbhis: with
outstretched arms as they drive. sídata á: 2. pl. ipv. pr. of sad sit
with prp. following (p. 468, 20). sádas: Sandhi, 43, 2 a. kṛtám: as finite vb., 208. mádáyadhvam: cs. of mad *rejoice*, with gen.,
202 A b. mádhvas: gen. n. of mádhu, p. 81, f. n. 12; the sweet
juice is Soma.

७ ते वर्धन्त स्वतंवसो महित्वना
नाकं तस्युरु चक्रिरे सदः ।
विष्णुर्यज्ञावद्वृष्टेण मदच्युतं
वयो न सौदूर्धिवृहिषि प्रिये ॥

ते । अवर्धन्त । स्वतंवसः । महित्वना ।
आ । नाकम् । तस्युः । उरु । चक्रिरे । सदः ।
विष्णुः । यत् । ह् । आवत् । वृष्टेण ।
मदच्युतम् ।
वयः । न । सौदूर्धि । अधिः । वृहिषि ।
प्रिये ॥

7 tे 'vardhanta svátavaso mahi-
tvaná:
á nákam tashthúr; urú cakrire
sádah.
Viṣṇur yád dhávad výśanam
madacyútam,
váyo ná sīdann ádhi barhísi
priyé.

*Self-strong they grew by their
greatness: they have mounted to the
firmament; they have made for them-
selves a wide seat. When Viṣṇu
helped the bull reeling with intox-
ication, they sat down upon their
beloved sacrificial grass like birds.*

tे 'vardhanta: Sandhi accent, p. 465 17, 3. mahitvaná: inst.
of mahitvaná, p. 77, f. n. 8 á tashthúr: vb. of a principal sentence

accented according to p. 468, β . Víṣṇus: the mention of wide space (a conception intimately connected with Viṣṇu, cp. uru-gāyā, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Índrā-Viṣṇū) with Indra. dha: Sandhi, 54. ávat: 3. s. ipf. of *av* *favour*; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. vṛṣan: dec., 90, 1; both this word and madacyút are applied to Soma as well as Indra, but the meaning of the vb. *av* and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' vāyas: N. pl. of *ví* *bird*. sīdan: unaugmented ipf. of *sad* *sit*.

३ शुरा॒ इवेव्युधयो॑ न जग्मयः॑	शुराः॑ इव॑ । इत॑ । युधयः॑ । न॑ । ज-
श्रवस्यवो॑ न पृतनासु॑ येतिरे॑ ।	ग्मयः॑ ।
भयन्ते॑ विश्वा॑ सुवना॑ मरुद्भ्यो॑	श्रवस्यवः॑ । न॑ । पृतनासु॑ । येतिरे॑ ।
राजान॑ इव॑ लेषसंदृशो॑ नरः॑ ॥	भयन्ते॑ । विश्वा॑ । सुवना॑ । मरुद्भ्यः॑ ।
	राजान॑ इव॑ । लेषसंदृशः॑ । नरः॑ ॥

३ śúrā ivéd yúyudhayo ná jágma-
yah,
śravasyávo ná pýtanāsu yetire.
bháyante víśvā bhúvanā Marúd-
bhio:
rājāna iva tvesásamdrśo nárah.

Like heroes, speeding like war-
riors, like fame-seeking (men) they
have arrayed themselves in battles.
All creatures fear the Maruts: the
men are like kings of terrible
aspect.

iva: note how this pcl. interchanges with ná in this stanza.
yetire: 3. pl. pf. Ā. of *yat*: 137, 2 a. bháyante: 3. pl. pr. Ā. of *bhī* *fear*; the pr. stem according to the *bhū* class is much commoner in the RV. than that according to the third class. Marúdbhyas: 201 A b. náras: the Maruts; N. pl. of *nṛ* *man*, 101, 1.

१ खष्टा॑ यद्वञ्च॑ सुष्टुतं॑ हिरूःस्थं॑	खष्टा॑ । यत॑ । वञ्चम॑ । सुष्टुतम॑ । हिरू-
सहस्रभृष्टिं॑ खपा॑ अवर्तयत्॑ ।	स्थं॑ ।

धृता इन्द्रो नर्थपांसि कार्तवी
अहंशुचं निरपानोजदर्शवम् ॥

सुहस्त्रभृष्टिम् । सुरुचपाः । अवर्तयत् ।
धृते । इन्द्रः । नर्ति । अपांसि । कर्तवी ।
अहन् । वृचम् । निः । अपाम् । औज्यत् ।
अर्शवम् ॥

9 Tvaṣṭā yád vajram súkṛtam
 hiranyáyam
sahásrabhr̥ṣṭim suápā ávarta-
 yat,
dhattá Índro náriápāmṣi kár-
 tave :
áhan Vṛtrám, nír apám aubjad
 arṇavám.

When the skilful Tvaṣṭr had turned the well-made, golden, thousand-edged bolt, Indra took it to perform manly deeds: he slew Vṛtra, and drove out the flood of waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: áhann áhim, ánv apás tatarda; Tvaṣṭā asmai vajram svaryām tataksa he slew the serpent, he released the waters; Tvaṣṭr fashioned for him the whizzing bolt. dhatté: 8. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, *in order to perform* (kr), 211. náryá-pāmṣi is here and in viii. 96, 19 analysed by the Pada text as nári ápāmṣi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand náryāni appears once (vii. 21, 4) and náryā twice (iv. 19, 10; viii. 96, 21) as an attribute of ápāmṣi; the epithet náryāpasam, analysed by the Padapāṭha (viii. 93, 1) as nárya-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation náryápāmṣi (to be read náriápāmṣi) in the Samhitā text, and náryāápāmṣi in the Pada text. nír aubjat: 8. s. ipf. of ubj *force* (cp. 23 c).

90 जार्खं तुगुद्रेऽवतं त औजसा
दावृहाणं चिद्विभिदुवि पर्वतम् ।
धमन्तो वाणं मृष्टः सुदानवो

जार्खम् । तुगुद्रे । अवतम् । ते । औजसा ।
दुवृहाणम् । चित । विभिदुः । वि ।
पर्वतम् ।

मदे सोमस्य रसानि चक्षिरे ॥ धमनः । वाणम् । महतः । सुदानवः ।
मदे । सोमस्य । रसानि । चक्षिरे ॥

10 ūrdhvám nunudre avatám tá
ójasā;
dādṛhānám cid bibhidur ví párvatam.
dhámanto vāṇám Marútah sudá-
navo
máde sómasya rāṇiāni cakrire.

*They have pushed up the well
with might; they have split even
the firm mountain. Blowing their
pipes the bountiful Maruts have
performed glorious deeds in the
intoxication of Soma.*

ūrdhvám: *have pressed (the bottom) upward, that is, overturned, poured out*; avatám: the cloud; = they have shed rain. dādṛhānám: pf. pt. Ā. of dṛh *make firm*, with long red. vowel (139, 9), shortened in the Pada text. bibhidur ví: p. 468, 20. párvatam: cloud mountain; another way of saying the same thing. dhámantas: with reference to the sound made by the Maruts; cp. árcantas, 2 c. máde sómasya: Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

9 जिह्मं नुनुद्रेऽप्तं तथा दिशा-
सिच्चनुत्सं गोतमाय तुष्णजे । जिह्मम् । नुनुद्रे । अवतम् । तथा । दिशा ।
आ गच्छन्तीमवसा चित्तभानवः । असिच्चन् । उत्सम् । गोतमाय । तुष्णजे ।
कामं विप्रस्य तर्पयन्त धामभिः ॥ आ । गच्छन्ति । ईम् । अवसा । चित्त
कामम् । विप्रस्य । तर्पयन्त । धामभिः ॥

1 jihmám nunudre avatám tāyā
diáá:
ásiñcann útsam Gótamāya trṣ-
náje.
á gachantim ávasā citrábhāna-
vah:
kámam víprasya tarpayanta
dhámabhiḥ.

*They have pushed athwart the
well in that direction: they poured
out the spring for the thirsty
Gotama. Of brilliant splendour
they approach him with help; may
they satisfy the desire of the sage
by their powers.*

jihmám : so as to be horizontal and pour out the water, much the same as ūrdhvám in 10 a. tāyā diśā : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. īm : him, Gotama, p. 220. víprasya : of Gotama. tarpayanta : cs. of trp be pleased ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्म शशमानाय सन्ति
चिधातूनि दाशुषे यक्षताधि ।
अस्माभ्यं तानि मरुतो वि यन्त
रुयिं नो धन वृषणः सुवीरम् ॥

या । वः । शर्म । शशमानाय । सन्ति ।
चिधातूनि । दाशुषे । यक्षत । अधि ।
अस्माभ्यं । तानि । मरुतः । वि । यन्त ।
रुयिम् । नः । धन् । वृषणः । सुवीरम् ॥

12 yá vah śárma śáśamānāya sánti,
tridhátūni dásúṣe yachatádhi.
asmábhyam tāni, Maruto, ví
yanta.
rayim no dhatta, vṛṣṇah, su-
vīram.

The shelters which you have for
the zealous man, extend them three-
fold to the worshipper. Extend
them to us, O Maruts. Bestow on
us wealth together with excellent
heroes, mighty ones.

śárma : N. pl. n. (90, 2) śáśamānāya : pf. pt. Ā. of śam labour. tridhátūni : used appositionally (198). dásúṣe : dat. of dásváms, 157 b. yachata ádhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam stretch. asmábhyam : p. 104. ví yanta : 2. pl. ipv. root ao. of yam stretch (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā put (p. 144 B b). su-vīram : that is, accompanied by warrior sons ; cp. vīrávattamam, i. 1, 3 c.

VÍŚNU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyā) and 'wide-striding' (uru-kramā). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viśnu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viśnu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viśnu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viśnu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viśnu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Maruts, Indra's companions, are drawn into alliance with Viśnu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from *viś* *be active*, thus meaning 'the active one'.

i. 154. Metre: Triṣṭubh.

१ विष्णोर्नुं कं वीर्याणि प्र वोचुं	विष्णीः । नु । कम् । वीर्याणि । प्र ।
यः पार्थिवानि विमुमे रजांसि ।	वोचुम् ।
यो अस्केभायदुन्तरं सुधस्यं	यः । पार्थिवानि । विमुमे । रजांसि ।
विचक्रमाणस्त्रेधोरुगायः ॥	यः । अस्केभायत् । उन्तरम् । सुधस्यम् ।
	विचक्रमाणः । त्रेधा । उरुरुगायः ॥

1 Viśnor nú kam viryāni prá vo-
cam,
yáḥ párthivāni vimamé rájāmsi;
yó áskabhbāyad úttaram sadhá-
stham,
vicakramānás trédhórugāyáḥ.

I will now proclaim the heroic powers of Viśnu, who has measured out the terrestrial regions; who established the upper gathering-place, having, wide-paced, strode out triply.

kam : this pcl. as an encl. always follows **nú**, **sú** or **hí** (p. 225, 2).
viryāni : the syllable preceding the so-called independent Svarita

(p. 448) is marked with the Anudatta in the same way as that preceding the Udatta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced *vīrīṇī*. *prá vocam* : inj. ao. of *vac*, 147, 8. *páthivāni rájāmsi* : the earth and the contiguous air. *vi-mamé* : this refers to the sun traversing the universe; cp. what is said of *Varuṇa* in v. 85, 5 : *māneneva tasthivāṁ antárikṣe vi yó mamé pṛthivīṁ sūryena* *who standing in the air has measured out the earth with the sun, as with a measure*. *āskabhāyat* : ipf. of *skabh* *prop*; the cosmic action of supporting the sky is also attributed to *Savitr̄*, *Agni*, and other deities. *ūttaram sadhāsthām* : that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakramāñás* : pf. pt. Ā. of *kram*. *tre-dhā* : with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (ुु); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

१ प्र तद्विष्णुः स्वते वीर्येण	प्र । तत् । विष्णुः । स्वते । वीर्येण ।
मृगो न भीमः कुचरो गिरिष्ठाः ।	मृगः । न । भीमः । कुचरः । गिरिष्ठाः ।
यस्योरुषु चिषु विक्रमणेष्व्	यस्य । उरुषु । चिषु । विक्रमणेषु ।
अधिच्छियन्ति भुवनानि विश्वाः ॥	अधिच्छियन्ति । भुवनानि । विश्वाः ॥

2 *prá tād Viśnuḥ stavate vīrīṇa*, *By reason of his heroic power, mṛgō nā bhimāḥ kucarō giri-* like a dread beast that wanders at *sthāh*, will, that haunts the mountains, *yásyoruṣu triṣu vikrámaṇeṣu* *Viśnu is praised aloud for that: adhikṣiyánti bhúvanāni viśvā*. *he in whose three wide strides all beings dwell.*

prá stavate : Ā. of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tād* : the cognate acc. (p. 300, 4) referring to the heroic powers of *Viśnu* attributed to him in the preceding stanza. *vīryēṇa* : cp. note on *vīrīṇī* in 1 a. *mṛgāḥ* : *Sāyaṇa* here interprets this

word to mean a beast of prey such as a lion ; but though *bhimá* occurs as an attribute both of *simhá lion* and of *vṛṣabha* *bull* in the RV., *giriṣṭhá* is found three or four times applied to the latter and never to the former, and in the next stanza Viśnu is called a 'mountain-dwelling bull' ; hence the simile appears to allude to a bull rather than a lion. *ku-cará* : Yāska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (*ku* = *kutsitam karma blameworthy deed*) or *going anywhere* (*kva ayam na gachati where does he not go?*). Note that the word is not analysed in the Pada text because *ku* does not occur as an independent word. Sāyaṇa has two explanations of *giriṣṭhás* : *dwelling in a lofty world* or *always abiding in speech* (*giri* as loc. of *gir*) *consisting of Mantras, &c.* (!) ; on the inflexion see 97, 2 ; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. *vikrámaneṣu* : note that the final vowel of the Pāda must be restored at the junction with the next Pāda. *adhi-kṣiyánti* : the root 1. *kṣi* follows the ad class (*kṣéti*) when it means *dwell*, but the *bhū* class (*kṣayati*) when it means *rule over*. With c and d cp. what is said of Savitṛ in i. 35, 5.

३ प्र विष्णवे शूष्मेतु मन्म	प्र । विष्णवे । शूष्म । एतु । मन्म ।
गिरिष्टित उरुग्रायायु वृष्णे ।	गिरिष्टिते । उरुग्रायाय । वृष्णे ॥
य इदं दीर्घं प्रयतं सुधस्थम्	यः । इदम् । दीर्घम् । प्रयतम् । सुध
एको विमुमे चिभिरित्पदेभिः ॥	स्थम् ।
	एकः । विमुमे । चिभिः । इत । पदेभिः ॥

3 prá Viśnave śūṣám etu mánma,
girikṣita urugāyāya vṛṣṇe,
yá idám dīrghám práyatam sa-
dhásthām
éko vimāmē tribhír it padé-
bhiḥ ;

Let my inspiring hymn go forth
for Viśnu, the mountain-dwelling
wide-pacing bull, who alone with
but three steps has measured out
this long far-extended gathering-
place ;

śūṣám : the ū must be slurred disyllabically (= ū ū). idám
sadhásthām : of course the earth as opposed to úttaram sadhásthām
in 1 c. ékas and tribhís are antithetical. id emphasizes the latter

word: *with only three*. The second Pāda of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: *girikṣit* = *giriṣṭhā*; *urugāyā* = *kucarā*; *vṛṣan* = *mṛgō bhīmāḥ*. This correspondence of *kucarā* (besides V.'s alternative exclusive epithet *urukramā* in 5 c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (Yāska, *mahāgati* having a wide gait), and not *widely sung* from *gā sing* (Sāyaṇa).

४ अस्ति ची पूर्णा मधुना पदान् ।	यस्य । ची । पूर्णा । मधुना । पदानि ।
अक्षीयमाणा स्वधया मदन्ति ।	अक्षीयमाणा । स्वधया । मदन्ति ।
य उ त्रिधातु पृथिवीमुत वाम् ।	यः । उ इति । त्रिधातु । पृथिवीम् ।
एको दाधारु भुवनानि विश्वा ॥	उत । वाम् ।
	एकः । दाधारु । भुवनानि । विश्वा ॥

4 yásya trí pūrnā mádhunā pa- Whose three steps filled with
dáni
ákṣiyamānā svadháyā mādanti; mead, unfailing, rejoice in bliss;
yá u tridhátu pr̄thivím utá and who in threefold wise alone
dyám has supported earth and heaven,
éko dādhára bhúvanāni viśvā.

trí: n. pl. of trí (105, 3). padány: the final vowel of the Pāda must be restored; cp. 2 c. pūrnā: cp. p. 308 d. ákṣiyamānā: *never failing* in mead; the privative pcl. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cld. are not analysed in the Pāda text. svadháyā: inst. with verbs of rejoicing (p. 308 c). mādanti: his footsteps rejoice, that is, those dwelling in them do so. u: = also (p. 221, 2). tri-dhátu: this n. form is best taken adverbially = *treḍhá* in 1 d, *in a threefold way*, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. ékas: *alone* in antithesis to viśvā, cp. 8 d. dādhára: pf. of dhṛ, with long red. vowel (189, 9), which is here not shortened in the Pāda text.

तदस्य प्रियम् भि पाथो अस्तुं
नरो यत्र देवयवो मदन्ति ।
उरुक्रमस्य स हि बन्धुरित्या
विष्णीः पुदे परमे मध्व उत्तःः ॥

तत् । अस्तु । प्रियम् । अभि । पाथः ।
अस्तुम् ।
नरः । यत्र । देवयवः । मदन्ति ।
उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।
विष्णीः । पुदे । परमे । मध्वः । उत्तःः ॥

5 tād asya priyām abhī pātho I would attain to that dear
asýām,
náro yátra devayávo mādanti: domain of his, where men devoted
urukramásya sá hí bándhur to the gods rejoice: for that,
itthá, truly akin to the wide-strider, is a
Viṣṇoḥ padé paramé mādhva well of mead in the highest step
útsah. of Viṣṇu.

abhī asýām: op. root ao. of amś reach. yátra: in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). náras: that is, pious men who dwell in heaven; N. pl. of n̄, 101, 1. sá: referring to pāthas is attracted in gender to bándhus, 194, 3. itthá: p. 218. mādhvas (gen., p. 81, n. 12): cp. 4 a, where the three steps are filled with mead; but the third step is its special abode.

६ ता वां वास्तुन्युशमसि गमध्ये
यत्र गावो भूरिशृङ्गा अयासः ।
अचाह तदुक्तग्रायस्य वृष्णः
परमं पुदमव भाति भूरि ॥

ता । वाम् । वास्तुनि । उशमसि । गमध्ये ।
यत्र । गावः । भूरिशृङ्गाः । अयासः ।
अचाह । तत् । उक्तग्रायस्य । वृष्णः ।
परम् । पुदम् । अव । भाति । भूरि ॥

७ tā vām vāstūni usmāsi gāma- We desire to go to those abodes
dhyai, of you two, where are the many-
yátra gāvo bhūriśringā ayāsaḥ : horned nimble kine: there indeed
étrāha tād urugayásya vīṣṇah that highest step of the wide-pacing
paramām padām áva bhāti bull shines brightly down
bhūri.

vām : *of you two*, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Índrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmāsi : 1. pl. pr. of vaś *desire* (184, 2 a). gáma-
adhyai : dat. inf., p. 193, 7. gávas : N. pl. of gó *cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yāska and Sāyaṇa as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gávas as stars, but there is little to support this interpretation. bhúri-śringās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayásas : this form is understood as a N. pl. of aya (from i go) by Yāska, who explains it as ayanās *moving*, and by Sāyaṇa as gantāras *goers* = ativistṛtās *very widely diffused* ; but the occurrence of the A. s. ayásam, the G. pl. ayásām, as well as the A. pl. ayásas, indicates that the stem is ayás ; while its use as an attribute of simhá *lion*, áśva *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. áha : on the use of this pcl. see p. 216. vṛṣṇas : cp. 3 b.

DYÁVĀ-PṛTHIVÍ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáus is never addressed alone in any hymn, and Pṛthiv in only one of three stanzas. The dual compound Dyávā-Pṛthiví, moreover, occurs much oftener than the name of Dyáus alone. Heaven and Earth are also mentioned as ródasí *the two worlds* more than 100 times. They are parents, being often called pitára, mātára, jánitri, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering ; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

१ ते हि वावापृथिवी विश्वश्चभुव
च्छतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे चक्षरीयते
देवो देवी धर्मणा सूर्यः शुचिः ॥

ते इति । हि । वावापृथिवी इति । विश्व-
श्चभुवा ।
च्छतावरी इत्यत्तवरी । रजसः । धार-
यत्कवी इति धारयत्कवी ।
सुजन्मनी इति सुजन्मनी । धिषणे इति ।
चक्षनः । ईयुते ।
देवः । देवी इति । धर्मणा । सूर्यः । शुचिः ॥

1 té hi Dyávā-Prthiví viśvásam-
bhuvā,
ṛtāvarī, rájaso dhārayátkavī :
sujánmanī dhiṣáṇe antár iyate
devó deví dhármaṇā Súriah
śúciḥ.

These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air : between the two divine bowls that produce fair creations the divine bright Surya moves according to fixed law.

The first two Pādas form an independent sentence ; otherwise hi (p. 252) would accent iyate in c. Dyávā-Prthiví : on the accent, and treatment in the Pada text, see note on i. 85, 1 b. viśvá-sam-bhuvā : dec., p. 89 ; accent, note on i. 1, 4 b ; final a and ā are never contracted with ṛ (19 a and note 5). ḙtā-varī : note that, when the final vowel of a cd. is Pragṛhya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed ; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ḙtā is treated as metrically lengthened. dhārayát-kavī : a governing

ed. (189 A 2 a); the gen. rájasas is dependent on -kavi, probably = Agni, who (in x. 2, 7) is said to have been begotten by Dyāvā-prthivī. dhiśāne: the exact meaning of this word, here a designation of dyāvā-prthivī, is uncertain. antár iyate goes between with acc.; the same thing is said of Savitṛ in i. 35, 9 b. dhárman n. ordinance (dharmān m. ordainer) is the only stem in the RV. (dhárma is a later one).

२ उरुव्यच्चसा महिनी असुश्ता । उरुव्यच्चसा । महिनी इति । असुश्ता ।
 पिता माता च भुवनानि रक्षतः । पिता । माता । च । भुवनानि । रक्षतः ।
 सुधृष्टमे वपुष्येऽन रोदसी । सुधृष्टमे इति सुधृष्टमे । वपुष्येऽन इति ।
 पिता अत्सीमुभि रूपैरवासयत् ॥ न । रोदसी इति ।
 पिता । यत् । सीम् । अुभि । रूपैः । अवासयत् ॥

2 uruvyácasā mahinī asaścátā,
 pitā mātā ca, bhúvanāni rakṣ-
 atah.

sudhṛṣṭame vapushe ná ródasī,
 pitā yát sīm abhí rūpáir ávāsa-
 yat.

*As Father and Mother, far-ex-
 tending, great, inexhaustible, the
 two protect (all) beings. Like two
 most proud fair women are the two
 worlds, since the Father clothed
 them with beauty.*

uru-vyácasā: on the accent of this Bv. having wide extension, see p. 455 c a. The du. a-saścát-ā is a Bv. (as the accent shows, p. 455 c a) having no second, while á-saścānt (also an epithet of Dyāvā-prthivī) is a Karmadhāraya (p. 455, f. n. 2), not a second = unequalled. su-dhṛṣṭame: on the Pada analysis cp. note on i. 1, 1 c. vapushe: cp. note on vīryāṇi, i. 154, 1 a. pitā: the god here meant as the father of Dyāvā-prthivī may be Viśvakarman, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. sīm: see p. 249. abhí avāsayat: ipf. cs. of 2. vas wear.

३ स वह्निः पुचः पित्रोः पुविच्चवान् सः । वह्निः । पुचः । पित्रोः । पुविच्चवान् ।
 पुनाति धीरो भुवनानि मायया । पुनाति । धीरः । भुवनानि । मायया ।

धैरुं च पृथिव्ये वृषभं सुरेतसं धैरुं । च । पृथिव्ये । वृषभम् । सुरेतसम् ।
विश्वाहा॑ शुक्रं पर्यो अस्य दुष्टत ॥ विश्वाहा॑ । शुक्रम् । पर्यः । अस्य । धुष्टत ॥

3 sa vāhniḥ putrāḥ pitrōḥ pavi-
travān
punāti dhīro bhūvanāni mā-
yāyā.
dhenūm ca pīśnīm vṛṣabham
surētasam
viśvāhā sukrām pāyō asya duk-
ṣata.

That son of the two parents, the driver, the purifier, wisely purifies beings by his mysterious power. He has always milked from the speckled cow and from the bull abounding in seed his shining moisture.

putrās: by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called vāhni as the one who conveys (vahati) the gods to the sacrifice; he is very frequently called pāvakā *purifier* (a term seldom applied to any other deity); he purifies beings in his character of priest. Sāyaṇa thinks the Sun is meant, and explains *purifies* by *illumines*. dhenūm: the term *cow* is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabham: Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). su-rētasam: alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā áhā as an acc. of time (cp. p. 300, 5) = *for all days* equivalent to áhā viśvā which also occurs. duksata: unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh *milk* (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवान् भृपसाम् भृपस्मो अयम् । देवानाम् । अप्साम् । अपः॒तमः ।
यो बृजान् रोद्सी विश्वश्चूवा । यः । बृजान् । रोद्सी॒इति । विश्व
वि यो म॒मे रज्सी सुकृतूयथा॑ इश्चूवा ।

जरेभिः स्कम्बनेभिः समानुचे ॥ विधः । ममे । रजसी इति । सुक्रतुयया ।
अजरेभिः । स्कम्बनेभिः । सम् । आनुचे ॥

4 ayām devānām apásām apás- *He of the active gods is the*
tamo *most active who has created the two*
yó jajána ródasī viśvásam- *worlds that are beneficial to all.*
bhuvā. *He who with insight has measured*
ví yó mamé rájasī sukratūyáyā *out the two spaces (and upheld*
ajárebhīḥ skámbhanebhbīḥ, sám *them) with unaging supports, has*
ānṛce. *been universally praised.*

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. apásām : partitive gen. (p. 821, b a). ví... mamé : this expression is also used of Viśnu (see i. 154, 1. 8) and other gods. rájasī : the heavenly and the terrestrial spaces. The initial vowel of d must be restored. sám ānṛce : red. pf. of arc sing (139, 6), the Ā. being used in the ps. sense ; Sāyaṇa explains it in an act. sense as pūjītavān *has honoured*, which he further interprets to mean sthāpitavān *has established* !

५ ते नो गृणाने महिनी महि अवः । ते इति । नः । गृणाने इति । महिनी
शुचं द्यावापृथिवी धासथो बृहत् । इति । महि । अवः ।
येनाभि कृष्टीस्ततनाम विश्वहा । शुचम् । द्यावापृथिवी इति । धासथः ।
पुनाव्यमोजी अस्मि समिन्वतम् ॥ बृहत् ।
येन । अभि । कृष्टीः । ततनाम । विश्वहा ।
पुनाव्यम् । अमोजी । अस्मि इति । सम् ।
इन्वतम् ॥

६ té no grṇānē, mahinī, máhi śrá- *So being lauded, O great ones,*
vah,
kṣatrám, Dyāvā-Prthivī, dhā- *bestow on us, O Heaven and Earth,*
satho bṛhát. *great fame and ample dominion.*
Bring for us praiseworthy strength

yénābhí kr̄stis tatánāma viś- *by which we may always extend* ·
 vāhā *over the peoples.*
 panāyiam ójō asmé sám inva-
 tam.

té: N. du. f., used anaphorically (p. 294, b). gr̄nānē: pr. pt. of 1. gr̄ sing, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root mah *be great*: by far the commonest is māh (81); mahánt (85 a) is also common; mahá and mahín are not common, but are inflected in several cases; máhi and mahás (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatrám: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the dat. nas. abhí . . . tatánāma: pf. sb. of tan *stretch* (140, 1, p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally *in every manner = always* (cp. viśváhā in 3 d); on the accent cp. note on viśvátaś in i. 1, 4 b. panāyya: see 162, 2. ójō: final o is pronounced short before ā (p. 437, a 4), but the rhythm of the break here (—ū—) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Praghṛhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (183, 3 b).

ÍNDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Āryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the

thunderbolt (*vájra*), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvaṣṭṛ, being made of iron (*śayasa*), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of *vájra*, such as *vájra-báhu* *bearing the bolt in his arm* and *vajrín* *wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (*ākuśá*).

Having a golden car, drawn by two tawny steeds (*hári*), he is a car-fighter (*rathesṭhā*). Both his car and his steeds were fashioned by the Rbhūs, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (*Somapá*) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of Vṛtra he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni's, appears to be Dyaus; but the inference from other passages is that he is Tvaṣṭṛ, the artificer among the gods. Agni is called Indra's twin brother, and Pūṣan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrāṇī. Indra is associated with various other deities. The Maruts (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marútvant* *accompanied by the Maruts* is characteristic of him. Agni is the god most often conjoined with him as a dual divinity. Indra is also often coupled with Varuṇa (vii. 86) and Vāyu, god of Wind, less often with Soma (viii. 48), Bṛhaspati (iv. 50), Pūṣan, and Viṣṇu.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as *śakrā* and *śacīvant* *mighty*, *śacīpāti* *lord of might*, *śatākratu* *having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vṛtra, but often also the serpent (*āhi*). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters Vṛtra who encompasses the waters, hence receiving the exclusive epithet *apsu-jít* *conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*párvata, girí*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ádri*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*údhar*), spring (*útsa*), cask (*kávandha*), pail (*kóśa*). The clouds, moreover, appear as the fortresses (*púras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*púrbhíd*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hán*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rakṣases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma; he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by

the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghávan bountiful* is almost exclusively his.

Besides the central myth of the *Vṛtra-fight*, several minor stories are connected with Indra. In various passages he is described as shattering the car of *Uṣas*, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of *Soma*; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of *Saramā*, of the cows confined in a cave by demons called *Panis*.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king *Sudās*, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father *Tvaṣṭr*. He forms a marked contrast to *Varuṇa*, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *vereihraghna* (= *Vṛtrahán*) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the *Vṛtra-slaying Indra* of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.

ii. 12. Metre: Triṣṭubh.

१ यो जात एव प्रथमो मनसान्
देवो देवान्नातुना पर्यभूषत् ।
यस्य शुभ्याद्वोदसी अभ्यसेतां
नृमणस्य महा स जनास इन्द्रः ॥

यः । जातः । एव । प्रथमः । मनसान् ।
देवः । देवान् । नातुना । पर्यभूषत् ।
यस्य । शुभ्यात् । द्वोदसी इति । अभ्यसे-
ताम् ।
नृमणस्य । महा । सः । जनासः । इन्द्रः ॥

1 yo jātā evā prathamō mānasyān
devō devān krātunā paryābhū-
ṣat ;
yásya śúsmād rōdasī ábhyaṣe-
tām
nṛmṇasya mahnā : sá, janāsa,
Índrah.

*The chief wise god who as soon
as born surpassed the gods in
power; before whose vehemence the
two worlds trembled by reason of
the greatness of his valour: he,
O men, is Indra.*

evā : see p. 224, 2. mānasyān : note that the suffix vān is not separated in the Pada text, as it is in pavītra-vān (i. 160, 3); had the Sandhi of the word, however, been māno-vān it would have been analysed as mānahsvān. devō devān : cp. i. 1, 5 c. paryābhūṣat : the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, *surpass* seems the most probable. Sayaṇa explains it here as *encompassed with protection*; in the AV. as *ruled over*; in the TS. as *surpassed*. rōdasī : the Pragṛhya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ábhyaṣetām : ipf. of bhyas = bhī *be afraid of*, with abl. (p. 316, b). mahnā : inst. of mahān *greatness* (cp. p. 458, 2). The refrain sá, janāsa, Índrah ends every stanza (except the last) of this hymn; similarly viśvasmād Índra úttarāḥ ends all the twenty-three stanzas of x. 86.

२ यः पृथिवीं व्यथमानामद्वंहृद
यः पर्वीतान्नकुपिताँ अरमणात् ।
यो अन्तरिक्षं विमुमे वरीयो

यः । पृथिवीम् । व्यथमानाम् । अद्वंहृत् ।
यः । पर्वीतान् । प्रकुपितान् । अरमणात् ।
यः । अन्तरिक्षम् । विमुमे । वरीयः ।

यो वामद्वात् जनास् इद्वः ॥ यः । वाम् । अस्त्वात् । सः । जनासः ।
इद्वः ॥

2 yāḥ pr̄thivīm vyāthamānām
ádṝmhad,
yāḥ párvatān prákupitām áram-
nāt,
yō antárikṣam vimamé várīyo,
yō dyám ástabhnāt : sá, janāsa,
Índraḥ.

Who made firm the quaking earth, who set at rest the agitated mountains ; who measures out the air more widely, who supported heaven : he, O men, is Indra.

yás : note that every Pāda of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. áramnāt : ipf. of ram *set at rest*. vimamé várīyas (cpv. of urú, 103, 2 a) : here the cpv. is used predicatively, *extended* so as to be *wider* ; cp. vi. 69, 5, where it is said of Indra and Viṣṇu : 'ye made the air wider and stretched out the spaces for us to live.' dyám : acc. of dyó *sky*. ástabhnāt : ipf. of stabh *prop* ; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 8 ; 160, 4) : cp. 213 d (p. 343).

3 यो लाहुमारेण्यात्सप्त सिन्धून्
यो गा उदाजदपधा वलस्त् ।
यो अरम्नोरुल्लर्मि वजान
संवुक्षमत्सु स जनास् इद्वः ॥

यः । हृत्वा । अहिम् । अरिणात् । सप्त ।
सिन्धून् ।
यः । गाः । उत्तराजत् । अपधा । वलस्त् ।
यः । अरम्नोः । अन्तः । अविम् । वजान ।
सम्वृक् । समतर्सु । सः । जनासः । इद्वः ॥

3 yō hatváhim árināt saptā sín-
dhūn,
yō gá udájad apadhā Valásya,
yō ásmanor antáragním jajána,
samvýk samátsu : sá, janāsa,
Índraḥ.

Who having slain the serpent released the seven streams, who drove out the cows by the unclosing of Vala, who between two rocks has produced fire, victor in battles : he, O men, is Indra.

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: *yó apó vavrvāṁsam* Vṛtrám jaghána who slew Vṛtra who had enclosed the waters, and *ibid.* 3: *yó gá udájad, ápa hi Valám vāh* who drove out the cows, for he unclosed Vala. áriṇāt: ipf. of ri release. saptá sindhūn: the seven rivers of the Panjab. gás: A. pl. of gó cow. ud-ájat: ipf. of aj drite. There is some doubt as to the exact interpretation of apadhá, a word that occurs here only. In form it can only be an I. s. of apa-dhá (cp. 97, 2). The parallel use of ápa-vṛ in ii. 14, 3 (quoted above) indicates that apa-dhá means the unclosing by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: *tvám Valásya gómató 'pāvar bílam thou hast unclosed the aperture of Vala rich in cows.* The form is explained by Durga, the commentator on the Nirukta, by apadhānena as meaning udghāṭanena Valasya by the unclosing of Vala. Sāyana interprets it as an irregularity for the abl. = from the enclosure of Vala. Valásya: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. áśmanor antár: between two clouds, according to Sāyana; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (ádreh sūnūḥ).

। येनेमा विश्वा च्यवना द्रुतानि ।
यो दासं वर्णमधरं गुहाकः ।
शुद्धीव् यो जिगीवाँ सूचमादह् ।
चर्यः पुष्टानि स जनास् इन्द्रः ॥

येन । द्रुमा । विश्वा । च्यवना । द्रुतानि ।
यः । दासम् । वर्णम् । अधरम् । गुहा ।
चक्रित्यकः ।
शुद्धीइव । यः । जिगीवान् । सूचम् ।
आदत् ।
चर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

। yénemá víśvā cyávanā kṛtāni,
yó dásam várṇam ádharam gú-
hákaḥ;

By whom all things here have
been made unstable, who has made
subject the Dasa colour and has

śvaghnīva yó jigivāṁ laksām made it disappear; who, like a
 ádad winning gambler the stake, has
 aryāḥ puṣṭāni: sá, janāsa, taken the possessions of the foe: he,
 Indrah. O men, is Indra.

imā vísvā: all these things, that is, all things on earth. cyávanā is used predicatively after kṛtāni, just as ádharam is in b after ákar; cp. iv. 30, 22: yás tá vísvāni cicyuṣé who hast shaken the whole world. dāsam várṇam: the non-Aryan colour (= kṛṣṇām várṇam), the aborigines; note the difference of accent in the substantive dāsa and the adj. dāsa. ákar: root ao. of kṛ (148, 1b), to be construed with both ádharam (make inferior = subject) and gíhā (put in hiding = cause to disappear, drive away). When a final Visarjanya in the Saṁhitā text represents an etymological r, this is indicated in the Pada text by putting iti after the word and repeating the latter in its pause form: ákar ity ákah. jigivāṁ: pf. pt. of ji win (139, 4); on the Sandhi see 40, 3. Since the normal metre requires .. - after the caesura (p. 441, top), this word was here perhaps metrically pronounced jigivāṁ as it came to be regularly written in B. ádat: irr. a. ao. (147 a 1) from dā give; though not analysed in the Pada text, it must owing to the sense be = á-ádat has taken. aryás: gen of arí (99, 3); this word appears to be etymologically a Bv. = having no wealth (ri = rai), either for oneself (whence the sense needy, suppliant) or to bestow on others (whence the sense niggard, foe). [If a single meaning has to be given, devout is misleading, and suppliant should be substituted for it in the *Vedic Grammar*, p. 81, f. n. 1; 99, 3; and in the Index, p. 473.]

५ यं स्ता पृच्छन्ति कुहु सेति धोरम् यम् । स्त् । पृष्ठन्ति । कुहै । सः । इति ।
 उतेमाङ्गनैषो अस्तीत्येनम् । धोरम् ।
 सो अर्यः पुष्टीविज्ज रुवा मिनाति उत् । ईम् । आङ्गः । न । पुषः । अस्ति ।
 शदस्मि धन् स जनास इन्द्रः ॥ इति । एनम् ।
 सः । अर्यः । पुष्टीः । विज्जः । ईव । आ ।
 मिनाति ।
 अत् । अस्ति । धन् । सः । जनासः । इन्द्रः ॥

5 yám smā pr̄chánti kúha séti
ghorám,
utém áhur náisó astíti enam ;
só 'ryáḥ puṣṭír víja ivá mināti.
árád asmai dhatta : sá, janāsa,
Índrah.

The terrible one of whom they ask 'where is he', of whom they also say 'he is not'; he diminishes the possessions of the niggard like the (player's) stake. Believe in him: he, O men, is Indra.

smā (p. 250) is metrically lengthened, the second syllable of the Pāda favouring a long vowel (p. 441, top). pr̄chánti: pr. of prach. séti for sá iti: the irr. contraction of sá with a following vowel is common (48 a). im anticipates enam: see p. 220. áhur: pf. of ah say, 139, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. só aryás: the initial a, though written, should be dropped; otherwise the irr. contraction víjevá is just possible, but u – for u following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: á mināti to ádat; aryáḥ puṣṭíḥ to áryáḥ puṣṭáni; víjah to laksám. Usas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, évaghniva kṛtnúr víja áminānā diminishing it as a skilful gambler the stakes. mināti: pr. of mī damage. árád dhatta (2. pl. ipv. of dhā) believe, with dat. (200 A. 1 e). The Pādas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

यो रुध्रस्य चोदिता यः कृशस्य
यो ब्रह्मणो नाधमानस्य कीरिः ।
युक्तयाव्यणो योऽविता सुशिग्रः
मुतसौमस्य स ब्रह्मास इद्धः ॥

यः । रुध्रस्य । चोदिता । यः । कृशस्य ।
योः । ब्रह्मणः । नाधमानस्य । कीरिः ।
युक्तयाव्यणः । यः । अविता । सुशिग्रः ।
मुतसौमस्य । सः । ब्रह्मासः । इद्धः ॥

yó radhrásya coditá, yáḥ kṛsá-
sya,
yó brahmáno nádhamaṇasya kíréh;
Who is furtherer of the rich, of
the poor, of the suppliant Brahmin
singer; who, fair-lipped, is the
helper of him that has pressed Soma

yuktágrāvño yó avitā suśipráh and has set to work the stones : he, sutásomasya : sá, janāsa, īn- O men, is Indra. ✓
drah.

coditá governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show; while avitá governs that of c. su-śiprás : Bv. cd., p. 455, c a. The exact meaning of śipra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny*, hári-śipra being parallel to hári-śmaśāru *tawny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches ; it could not well mean *jaws* which are hánū. yuktá-grāvñas : of him who has set in motion the stones with which the Soma shoots are pounded.

६ यस्याश्वासः प्रदिशि यस्य गावो यस्य । अश्वासः । प्रदिशि । यस्य । गावः ।

यस्य ग्रामा यस्य विश्वे रथासः । यस्य । ग्रामाः । यस्य । विश्वे । रथासः ।

यः सूर्ये य उषसं ज्ञान यः । सूर्यम् । यः । उषसम् । ज्ञाने ।

यो अपां नेता स ज्ञासु इद्धः ॥ यः । अपाम् । नेता । सः । ज्ञासः । इद्धः ॥

7 yásyásvásah pradísi, yásya In whose control are horses, kine, gávo, clans, all chariots; who creates the yásya grámā, yásya víśve rá- sun, the dawn; who is the guide thásah; of the waters: he, O men, is yáh súriam, yá usásam jajána; Indra.
yó apám netá: sá, janāsa, īn-
drah.

usásam : often also usásam ; du. N. A. usásā and usásā ; N. pl. usásas and usásas ; see 83, 2 a, f. n. 1.

८ य क्रन्दसी संयुती विद्धयेति परेऽवरे उभया अमित्याः । सुमानं चिद्रथमातस्त्विवांसा नानो हवेते स ज्ञासु इद्धः ॥

थम् । क्रन्दसी इति । संयुती इति सुम इयुती । विद्धयेते इति विद्धयेति । परे । अवरे । उभयाः । अमित्याः । सुमानम् । चित् । रथम् । आतस्त्विवांसाः । नानो । हवेते इति । सः । ज्ञासः । इद्धः ॥

8 yám krándasí samyati vihvá- *Whom the two battle-arrays;*
 yete, *coming together, call upon diver-*
 párē ávara ubháyā amítrah; *gently, both foes, the further and*
 samānám cid rátham átasthi- *the nearer; two having mounted*
 vámṣā *the self-same chariot invoke him*
 nánā havete: sá, janāsa, Ín- *separately: he, O men, is Indra.*
 draḥ.

sam-yatí: pr. pt. du. n. of sám-i *go together*. *vi-hváyete* (from *hvá*) and *nánā havete* (from *hū*, the Samprasāraṇa form of *hvá*) are synonymous = *call on variously*; cp. i. 102. 5. 6: *nánā hí tvā hávamānā jánā imé these men calling on thee (Indra) variously*; and *átha jánā ví hvayante siśásávah so men call on thee variously, desiring gains*. *párē 'vara*: must be read *párē ávara*, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains *krándasí*: *ubháyāḥ* (never used in the dual) = *both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker*; according to Sāyana, *the superior and the inferior*. *samānám* contrasted with *nánā*: *two who are on the same chariot, that is, the fighter and the driver, invoke him separately*. *havete*: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

९ यस्मान् चृते विजयने जनासो यस्मात् । न । चृते । विजयने । जनासः ।
 यं युध्यमाना अवसे हवने । यम् । युध्यमानाः । अवसे । हवने ।
 यो विश्वस्य प्रतिमानं ब्रूव यः । विश्वस्य । प्रतिमानम् । ब्रूव ।
 यो च्छ्रुतच्छ्रुतं जनासु इद्धः ॥ यः । च्छ्रुतच्छ्रुत । सः । जनासः । इद्धः ॥

९ yásman nárté vijáyante jánāso, *Without whom men do not*
 yám yúdhyamānā ávase há- *conquer, whom they when fighting*
 vante; *call on for help; who has been a*
 yó vísvasya pratimánam ba- *match for every one, who moves the*
 bhúva, *immovable*: *he, O men, is Indra.*
 yó acyutacyút: sá, janāsa,
 Índraḥ.

ná rté: must be pronounced nárté (19 a). vi-jáyante: pr. of ji conquer. hávante: cp. vihváyete in 8 a. ávase: final dat. (p. 314, B 2). prati-mánam: cp. iv. 18, 4: nahí nū asya prati-mánam ásti antár játéṣu utá yé jánitvāḥ for there is no match for him among those who have been born nor those who will be born. acyuta-cyút: cp. 4 a; also iii. 30, 4: tvám cyáváyann ácyutāni . . . cárasi thou continuest shaking unshaken things.

90 यः शश्वतो मद्योगे दधानान् यः । शश्वतः । महि । एनः । दधानान् ।
 अमन्यमानान् वी जुधान् । अमन्यमानान् । शर्वी । जुधान् ।
 यः शर्वते शाशुद्दहति शृष्टां यः । शर्वते । न । शाशुद्दहति । शृष्टान् ।
 यो दस्योर्हृष्टा स जनास् इन्द्रः ॥ यः । दस्योः । हृष्टा । सः । जनासः । इन्द्रः ॥

10 yáḥ śáśvato māhi éno dādhānān Who slays with his arrow the
 ámanyamānāñ chárūā jaghána; unexpecting many that commit
 yáḥ śárdhate nānudádāti śádh- great sin; who forgives not the
 yám,
 yó dásyor hantá: sé, janāso, arrogant man his arrogance, who
 Índraḥ. slays the Dasyu: he, O men, is
 Indra.

dādhānān: pr. pt. Ā. of dhā. The Sandhi of ān (39) is not applied between Pádas (cp. i. 85, 10 c). ámanyamānān: not thinking scil. that he would slay them; on the Sandhi of n + ś, see 40, 1. śárvā: with his arrow (inst., p. 80); with his characteristic weapon, the vájra, he slays his foes in battle. jaghána: has slain (and still slays) may be translated by the present (218 A a). anu-dádāti: 8. s. pr. of ánu+dā forgive, with dat. (cp. 200 A f). dásyos: of the demon, a term applied to various individual demons, such as Sambara (11 a).

99 यः शम्बरं पर्वतेषु चियनं यः । शम्बरम् । पर्वतेषु । चियनाम् ।
 चत्वारिंशां शुरव्युविन्दत् । चत्वारिंशाम् । शुरदि । शुरुविन्दत् ।
 श्रीजायमानं यो शहि जुधान् । श्रीजायमानं । यो । शहिम् । जुधान् ।
 दानुं श्यानं स जनास् इन्द्रः ॥ दानुम् । श्यानम् । सः । जनासः । इन्द्रः ॥

11 yáḥ Śámbaram pārvateṣu kṣi- Who in the forticith autumn
yántam found out Śambara dwelling in
catvārimśyám śarádi anvá- the mountains; who has slain the
vindat; serpent as he showed his strength,
ojāyámānam yō áhim jaghána, the son of Dānu, as he lay: he,
Dánum śáyānam: sá, janāsa, O men, is Indra.
Índraḥ.

Śambara, next to Vṛtra, Vala, and Śusna, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yántam: see note on i. 154, 2 d. catvārimśyám: that is, Indra found him after a very long search, as he was hiding himself. anvávindat: ipf. of 2. vid *find*. The second hemistich refers to Indra's slaughter of Vṛtra. ojāyámānam: cp. iii. 82, 11: áhann áhim pariśáyānam árṇa ojāyámānam *thou slewest the serpent showing his strength as he lay around the flood*. Dánum: this is strictly the name of Vṛtra's mother, here used as a metronymic = Dānava; cp. i. 32, 9: Dánuḥ śaye sahávatsā ná dhenūḥ *Dānu lay like a cow with her calf* (i. e. Vṛtra). śáyānam: pr. pt. Ā. of sī *lie* (184, 1 c).

१२ यः सृप्तरस्त्रिमवृष्टमसुविष्मान यः । सृप्तरस्त्रिमः । वृष्टमः । तुविष्मान्
च्छवाक्षज्ञत्सर्वे सृप्त सिन्धून् । च्छवाक्षज्ञत । सर्वते । सृप्त । सिन्धून् ।
यो रौहिणमस्तुरक्षवाक्षर् यः । रौहिणम । अस्तुरत । वक्षवाक्षः ।
वामारोहक्षं स यनासृ हृष्टः ॥ वाम । आरोहक्षम् । सः । यनासृः । हृष्टः ॥

12 yáḥ saptáraśmir vṛṣabhbás túvi- The mighty seven-reined bull who
śmān let loose the seven streams to flow;
avásṛjat sártave saptá síndhūn; who armed with the bolt spurned
yó Rauhiṇám ásphurad vájra- Rauhiṇa as he scaled heaven: he,
bāhur O men, is Indra.
dyám árōhantam: sá, janāsa,
Índraḥ.

The term *vṛṣabhbá* is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. *saptá-raśmis*:

having seven reins probably means 'hard to restrain', 'irresistible'; Sāyana interprets the cd. to mean 'having seven kinds of clouds (parjanyās) that shed rain on the earth'. tūviṣ-mān: the suffix -mān is separated in the Pada text only after vowels, as gó ḡ mān; on the Sandhi see 10 a. ava-āśrajat: ipf. of sṛj emit. sártave: dat. inf. of sṛ flow (p. 192, 4). saptā sindhūn: cp. 3 a and i. 85, 8 b. Rauhinīmān: a demon mentioned in only one other passage of the RV. dyām ā-róhantam: *ascending to heaven* in order to attack Indra.

13 शावा चिदक्षी पृथिवी नमेति	शावा । चित् । अस्ति । पृथिवी इति ।
शुष्मात् वृक्षः पर्वता भयन्ते ।	नमेति इति ।
यः सोमपा निचितो वज्रबाहुर्	शुष्मात् । चित् । अस्ति । पर्वताः । भयन्ते ।
यो वज्रहस्तः स जनासु इद्धः ॥	यः । सोमपा । निचितः । वज्रबाहुः । यः । वज्रहस्तः । सः । जनासुः । इद्धः ॥

18 Dyávā cid asmai Pr̄thiví namete; Even Heaven and Earth bow down before him; before his
śúṣmāc cid asya párvatā bha- hemence even the mountains are
yante; afraid. Who is known as the Soma-
yáh somapá nicitó vájrabáhur, drinker, holding the bolt in his arm,
yó vájrahastah: sá, janāsa, who holds the bolt in his hand: he,
Índrah. O men, is Indra.

Dyávā ... Pr̄thiví: the two members of Devatā-dvandvas are here, as often, separated by other words (186 A 1). asmai: dat. with nam *bow* (cp. 200 A 1 k, p. 811). bháyante: see note on i. 85, 8 c. śúṣmād: cp. 1 e. soma-pás (97, 2): predicative nom., (196 b). ni-citás: on the accent see p. 462, f. n. 4.

94 यः सुन्वन्मवति यः पर्वतः	यः । सुन्वन्म । चर्वति । यः । पर्वतः ।
यः शंसन्तं यः शशमानमूर्ती ।	यः । शंसन्म । यः । शशमानम् । चूर्ती ।
अस्तु ब्रह्म वर्धन् यस्तु सोमो	अस्तु । ब्रह्म । वर्धनम् । अस्तु । सोमः ।
घस्त्रेदं राधः स जनासु इद्धः ॥	अस्त्र । राधः । सः । जनासुः । इद्धः ॥

14 yáḥ sunvántam ávati, yáḥ pá-
antam,
yáḥ sámsantam, yáḥ sáśamá-
nám úti;
yásya bráhma várddhanam,
yásya sómo,
yásyedám rádhaḥ: sá, janāsa,
Índraḥ.

Who with his aid helps him that presses Soma, him that bakes, him that offers praise, him that has prepared the sacrifice; whom prayer, whom Soma, whom this gift strengthens: he, O men, is Indra.

sunvántam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. sáśamánám: explained by Sáyaṇa as stotram kurvāṇam offering a *Stotra*; by the Naighaṇṭuka, iii. 14, as arcantam singing; by the Nirukta, vi. 8, as sámsamánam praising. úti: contracted inst. of úti (p. 80) to be construed with ávati; cp. i. 185, 4: ávasā ávantí helping with aid. várddhanam: to be taken predicatively with each of the three subjects bráhma, sómas, rádhas, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yásya being an objective gen. (p. 820, B 1 b). idám rádhas this gift — this sacrificial offering.

94 यः सुन्वते पर्चते दुधं आ चिद्
वाजं दर्दिषि स किलासि सुत्वः ।
वृथं ते रक्तं विश्वहं प्रियासः
सुवीरासो चिद्वात्मेम ॥

यः । सुन्वते । पर्चते । दुधः । आ । चित् ।
वाजम् । दर्दिषि । सः । किल । आसि । सुत्वः ।
वृथम् । ते । रक्तम् । विश्वहं । प्रियासः ।
सुवीरासः । चिद्वात्मम् । आ । चिद्वात्मम् ॥

15 yáḥ sunvaté pácate dudhrá á
cid
vájam dárdarśi, sá kílāsi sat-
yáḥ.
vayám ta, Indra, viśváha pri-
yásah,
suvírāso vidátham á vadēm3.

As he who, most fierce, enforces booty for him that presses and him that bakes, thou indeed art true. We ever dear to thee, O Indra, with strong sons, would utter divine worship.

This concluding stanza is the only one that does not end with the refrain sá, janāsa, Índraḥ. Instead, the poet, changing the from 3

to the 2. prs., substitutes at the end of b the words *sá kíla asi satyáḥ* *as such thou art indeed true* = to be depended on (cp. note on *satyám* in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second *Māṇḍala*: *bṛhád vadema vidáthe suvīrāḥ* *we would, accompanied by strong sons, speak aloud at divine worship.* á cid: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of *dī*). te: gen. with *priyásas* (p. 822, C). *vidátham*: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* *worship*, and that it means *divine worship*, scarcely distinguishable from *yajñá*, of which it is given as a synonym in *Naighaṇṭuka*, iii. 17; cp. note on i. 85, 1.

RUDRA

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niśká*). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Práni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*arusá*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*íśana*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīdhváṁs*), easily invoked and auspicious (*śivá*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, *jálaśa*, *cooling*, and *jálaśa-bhesaja*, *possessing cooling remedies*.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet *śivā*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud* *cry*.

ii. 33. Metre: Triṣṭubh.

१ आ ते पितर्मरुतां सुम्भेतु	आ । ते । पितः । मरुताम् । सुम्भम् । एतु ।
मा नः सूर्येष्व संदृशो युयोथाः ।	मा । नः । सूर्येष्व । संमृदृशः । युयोथाः ।
अभि नो वीरो अर्वति अमेत्	अभि । नः । वीरः । अर्वति । अमेत् ।
प्र जायेमहि रुद्र प्रजाभिः ॥	प्र । जायेमहि । रुद्र । प्रजाभिः ॥

1 á te, pitar Marutām, sumnám
etu : *Let thy good will, O Father of*
má naḥ súryasya samdīśo yuyo-
thāḥ. *the Maruts, come (to us) : sever us*
abhi no vīrō árvati kṣameta ; *not from the sight of the sun. May*
prá jāyemahi, Rudra, prajá- *the hero be merciful to us in regard*
bhīḥ. *to our steeds ; may we be prolific*
with offspring.

pitar Marutām : the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda; in the latter case only the first syllable would be accented (p. 465, 18 a). *yuyothāḥ*: 2. s. inj. Ā. of 2. *yu* *separate*, with irregular strong radical vowel (p. 144, a). *saṃdīśas* : abl. 201 A 1. *vīrās* = Rudra, with change from 2. to 3. prs., as is often the case (cp. i. 85, 5 c). *árvati abhi kṣameta* = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).

२ लादैतीभी रुद्र शंतमेभिः
शृतं हिमा अशीय भेषजेभिः ।
वृष्ट्याद्वैषी वितरं व्यहो
वर्मीवासातयस्त् विषुचीः ॥

लादैतीभिः । रुद्र । शंतमेभिः ।
शृतम् । हिमाः । अशीय । भेषजेभिः ।
वि । वृष्ट्यात् । द्वैषीः । वितरम् । वि । व्यहः ।
वि । वर्मीवाः । चातयस्त् । विषुचीः ॥

2 tvādattebhī, Rud^ara, sāmtame-
bhiḥ
śatām himā aśīya bheṣajebhiḥ.
ví asmād dvēṣo vitarām, ví
ámho,
ví ámīvās cātayasvā vīṣūcīḥ.

By the most salutary medicines.
given by thee, O Rudra, I would
attain a hundred winters. Drive
far away from us hatred, away
distress, away diseases in all di-
rections.

tvā-dattebhī : the first member of this cd. retains the inst. case-form (p. 273); Sandhi, 47. śatām : on the concord see p. 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśīya : root ao. op. Ā. of amś (p. 171, 4). ví : the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarām : adv. of the cpv. of ví *farther* (cp. út-tara) employed only with verbs compounded with ví. cātayasvā : ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. vīṣūcīś : A. pl. f. of vīṣvāś turned in various directions, is used predicatively like an adv.

३ श्रेष्ठो चातस्त् रुद्र श्रियासि
तुवस्तमस्तुवसां वज्रबाहो ।
पर्विणः पारमंहसः स्त्रिया
विश्वा चुमीती रप्सो युयोधि ॥

श्रेष्ठः । चातस्त् । रुद्र । श्रिया । चुमि ।
तुवस्तमः । तुवसाम् । वज्रबाहो रुद्रि
वज्रबाहो ।
पर्विणः । पारम् । अंहसः । स्त्रिया ।
विश्वाः । चुमीतीः । रप्सः । युयोधि ।

३ śréṣṭho jātāsya, Rud^ara, śri-
yāsi,
tavāstamas tavāsām, vajrabāho.
pársi paḥ párām áṁhassah su-
asti;
vīśvā abhītī rápaso yuyodhi.

Thou art the best of what is born
O Rudra, in glory, the mightiest o.
the mighty, O wielder of the boli
Transport us to the farther shor
of distress in safety. Ward o.
all attacks of mischief.

jātásya : the pp. used as a n. collective noun = *that which has been born, creation.* vajra-bāho : it is only here that this specific epithet of Indra is applied to any other deity ; the voc. o of u stems is regularly treated as Pragṛhya by the Pada text, but not in the Samhitā text (where for instance vāyav á and vāya ukthēbhih are written). pārsi : from pṛ *take across*, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). nās : initial n cerebralized even in external Sandhi (65 A c). pārām : acc. of the goal (197 A 1). svastí : this word is not analysed in the Pada text (like sumatí, &c.) because asti does not occur as an independent substantive ; here it is a shortened form of the contracted inst. svastí (p. 80, n. 2) ; it is several times used in the sense of a final dat. = svastáye. abhītis : = abhí itīs, hence the Svarita (p. 464, 17, 1 a) ; Sandhi, 47. yuyodhi : 2. s. ipv. of yu *separate*, with irr. strong radical vowel (p. 144, a).

४ मा सा रद्ध चुकुधामा नमोभिर् मा । सा । रुद्र । चुकुधाम् । नमः॒भिः ।
 मा दुष्टती वृषभ् मा सङ्कृती । मा । दुः॒स्तुती । वृषभ् । मा । सङ्कृती ।
 उत्ती वीरर्ण अर्पय भेषजेभिर् उत् । जः । वीरान् । अर्पय । भेषजेभिः ।
 भिषजत्तमम् सा भिषजां शृणोमि ॥ भिषज॒त्तमम् । सा । भिषजाम् । शृणोभिः ॥

4 má tvā, Rudra, cukrudhāmā May we not anger thee, O Rudra,
 námobhir,
 má dūṣṭutī, vṛṣabha, mā sā- with our obeisances, nor with ill
 hūtī. praise, O bull, nor with joint
 ún no vīrām arpaya bhesajé- invocation. Raise up our heroes
 bhir : with remedies : I hear of thee as
 bhiṣaktamam tvā bhiṣajām śr- the best physician of physicians.
 nomi.

cukrudhāma : this form, red. (cs.) ad. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems ; but the use here of the prohibitive pcl. má, which is employed with inj. forms only (180), decides the question. námobhis : that is, with ill or inadequate worship ; cp. dūṣṭutī in b ; the latter form is a contracted inst. (p. 80) ; on

the internal Sandhi of this word see 48, 3 a. *sáhūti*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *úd arpaya*: cs. of *úd* & (p. 197, irr. 1) = *raise up, strengthen*. *bhiśájām*: partitive gen. (see 202 B 2 b, p. 821); cp. 3 b. *śrnomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीमभिर्हवति यो हृविभिर्	हवीमऽभिः । हवते । यः । हृविभिः ।
अव् सोमेभी रुद्रं दिष्येय ।	अव् । सोमेभिः । रुद्रम् । दिष्येय ।
ऋदूरः सुहवो मा नो ऋसि	ऋदूरः । सुहवः । मा । नः । ऋसि ।
वृथुः सुशिप्रो रीरध्यामायै ॥	वृथुः । सुशिप्रः । रीरध्यामायै ॥

5 *hávimabhir* *hávate* *yó* *havír-*
bhir,
áva stómebhi Rudáram *diṣya* :
ṛdūdáraḥ suhávo má no asyái
babhrúḥ suśípro ríradhan *ma-*
náyai.

Rudra who is called on with invocations and with oblations, I would appease with songs of praise: may he, the compassionate, easy to invoke, ruddy brown, fair-lipped, not subject us to that jealousy of his.

háviman: from *hū* *call*, but *havis* from *hu* *sacrifice*. *áva diṣya*: s. ao. op. Ā. of *dā* *give* (144, 3). *ṛdūdáras* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udára* or *ṛdū-dára* (the former is the view of Yaska who explains it as *mṛdu-udara*); for *ṛdū-pá* and *ṛdū-vṛdh* are separated and *dara* is separated in *puṛam-dará*. Both this word (according to the former analysis) and *su-háva* are Bv. (p. 455, c a). *babhrúḥ*: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. *su-śípras*: see note on ii. 12, 6 c. *ríradhat*: inj. red. ao. of *randh*. *asyái manáyai*: that is, Rudra's well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take *hávate* in a ps. sense (= *hūyate* according to Sáyaná). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

६ उमा ममव् वृषभो मृदलान्
लवीयसा वयसा नाधमानम् ।
घृणीव छायामरुपा अशीया
विवासेयं रुद्रस्य सुषम् ॥

उत् । मा । मृमन्दु । वृषभः । मृदलान् ।
लवीयसा । वयसा । नाधमानम् ।
घृणीव । छायाम् । अरुपाः । अशीय ।
आ । विवासेयम् । रुद्रस्य । सुषम् ॥

६ ún mā mamanda vṛṣabhbó Ma-
rútvān
tvákṣiyasā vayasā nádhama-
nam.
ghṛṇíva chāyám arapá aśiya :
ā vivāseyam Rudrásya sum-
nám.

The bull accompanied by the Maruts has gladdened me, the suppliant, with his most vigorous force. I would unscathed attain shade in heat as it were : I would desire to win the good will of Rudra.

úd . . . mamanda : pf. of mand (nasalized form of mad) *gladden* ; intransitive, *be glad*, in Ā. only. Ṛṣabhbás : Rudra. Marútvān : though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra ; on the Sandhi see 40, 2. ghṛṇíva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇí iva, taking ghṛṇí as a contracted inst. f. (p. 80) expressing either cause = by *reason of heat* (199 A 3) or time = *in heat* (199 A 5) ; Sayaṇa's explanation is ghṛṇí iva *like one heated by the rays of the sun* ; but a word ghṛṇín N. ghṛṇí does not occur, and the accent is wrong. For the simile cp. vi. 16, 38 : úpa chāyám iva ghṛṇer áganma sáarma te vayám *we have entered thy shelter like shade (protecting) from heat* (p. 317, 2). aśiya : see 2 b ; on the Sandhi of the final vowel of the Pada, cp. i. 160, 4 c. ā vivāseyam : op. ds. of van *win*.

७ क्ष॑ स्य ते रुद्र मृङ्गयाकुर्
हस्तो यो अस्ति भेषजो जलाषः ।
अपभृता रप्तसो दैवत्यसा-
मी नु मा वृषभं च चमीथाः ॥

क्ष॑ । स्यः । ते । रुद्रु । मृङ्गयाकुरः ।
हस्तः । यः । अस्ति । भेषजः । जलाषः ।
अपभृता । रप्तसः । दैवत्यसा ।
चमी । नु । मा । वृषभः । च चमीथाः ॥

7 kúā syá te, Rudra, mṝlayākur
hásto yó ásti bhesajó jálāsah?
apabhartá rápaso dáivasya
abhi nú mā, vṝṣabha, cakṣam-
iṭhāh.

Where, O Rudra, is that merciful
hand of thine which is healing and
cooling? As remover of injury
coming from the gods, do thou, O
Bull, now be compassionate towards
me.

kvaí sya : see p. 450, b. bhesajás is an adj. here and in one other passage; otherwise it is a n. noun meaning *medicine*. apabhartá : on the accent see p. 458, 9 d. dáivyasya : derived from the gods, that is, such as is inflicted by Rudra himself; on the Sandhi of the final vowel, cp. 6 c. abhi : final vowel metrically lengthened in the second syllable of the Pāda, but not in 1 c. cakṣamīthās : 2. s. pf. op. of kṣam (p. 156, 8).

८ प्र बुधवे वृषभाय श्वितीचि
महो महीं दुतिमीरयामे ।
नमस्ता कल्मलीकिनं नमीभिर्
गृणीमसि लेषं दृदस्तु नाम ॥

8 prá babhráve vṝṣabháya ávitícे
mahó mahím suṣṭutím irayámi.
namasyá kalmalíkinám némo-
bhír.
gr̄nīmási tvesám Rudrásya
náma.

प्र । बुधवे । वृषभाय । श्वितीचि ।
महः । महीम् । सुदुतिम् । ईरयामि ।
नमस्त । कल्मलीकिनम् । नमः॒भिः ।
गृणीमसि । लेषम् । दृदस्तु । नाम ॥

For the ruddy-brown and whitish
bull I utter forth a mighty eulogy
of the mighty one. I will adore
the radiant one with obeisances.
We invoke the terrible name of
Rudra.

prá . . . irayámi : an example of the prp. at the beginning, and the vb. to which it belongs at the end of a hemistich. ávitícē : D. s. of ávityáñc (cp. 93). mahás : gen. s. m. of máh, beside the acc s. f. of the same adj. (Sāyaṇa : mahato mahatīm), of the great one (Rudra); cp. i. 1, 5 c. namasyá : according to the Pada this form has its final syllable metrically lengthened for namasyá, which is the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the more likely because the third syllable does not favour metrical lengthening, and because the 1. prs. is used both in the preceding

and the following Pada. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. *gr̥nimási*: 1. pl. pr. of *gr̥ sing* (p. 138).

२ स्त्रिरेभिरङ्गैः पुरुरूपं उद्यो
बुभुः सुक्रेभिः पिपिशे हिरण्यैः ।
ईशानादस्य मुवनस्य भूरेरु
न वा उद्योषद्वद्वादर्थैम् ॥

स्त्रिरेभिः । अङ्गैः । पुरुरूपैः । उद्योः ।
बुभुः । सुक्रेभिः । पिपिशे । हिरण्यैः ।
ईशानात । अस्य । मुवनस्य । भूरेरुः ।
न । वै । उद्योषत । उद्वद्वादर्थैम् ॥

९ sthirébhir ángaiḥ pururúpa ugró
babhrúḥ śukrébhiḥ pipiśe híra-
nyaiḥ.
íśanād asyá bhúvanasya bhúrer
ná vā u yoṣad Rudrād asuryām.

With his firm limbs, having many forms, the mighty one, ruddy-brown, has adorned himself with bright gold ornaments. From the ruler of this great world, from Rudra, let not his divine dominion depart.

sthirébhir ángaiḥ : probably to be construed with *pipiśe*, *by means of his firm limbs he has adorned himself with golden ornaments*, that is, his limbs are adorned with golden ornaments; Sāyaṇa supplies *yuktás* *furnished with firm limbs*. *pipiśe* : pf. Ā. of *piśe*. *íśanād* : pr. pt. (agreeing with *Rudrād*) of *íś* *rule over* with gen. (202 A a); the pf. pt. is *íśanā*. *bhúres* : agreeing with *bhúvanasya*; cp. vii. 95, 2: *cétanti bhúvanasya bhúreh* *taking note of the wide world* (where *bhúres* could not agree with any other word); Sāyaṇa takes it with *Rudrād*. *yoṣat* : s. ao. of *yu* *separate* (p. 162, 2; 201 A 1). *asuryām* : an examination of the occurrences of this word indicates that as an adj. it should be pronounced *asuría*, but as a substantive *asuryá*.

१० अर्हन्विभर्षि सायकानि धन्वा-
हृत्तिकं यज्ञतं विश्वरूपम् ।
अर्हन्विदं दयसे विश्वमध्यं
न वा शोषीयो रुद्र लदसि ॥

अर्हन् । विभर्षि । सायकानि । धन्वा ।
अर्हन् । निक्षम् । यज्ञतम् । विश्वरूपम् ।
अर्हन् । इदम् । दयसे । विश्वम् । अर्हन् ।
न । वै । शोषीयः । रुद्रु । लदसि ॥

10 árhan bibharṣi sáyakāni dhánva *Worthy thou bearest arrows and
árhan niṣkám yajatám viśvárū-
pam;* *bow; worthy thy adorable all-
coloured necklace; worthy thou
árhann idám dayase viśvam ábh-
vam:* *wieldest all this force: there is
nothing mightier than thou, O
ná vā ójīyo, Rudara, tvád asti.*
Rudra.

bibharṣi: 2. s. pr. of bhṛ *bear*; this pr. stem is much less common than that according to the first class, bhára. árhann: 52. idám: *this*, viz. that thou possessest. dayase: 2. s. Ā. pr. of 2. dū *divide*. Sáyana interprets idám dayase ábhvam as *thou protectest this very extensive (ábhvam) world*. tvád: abl. after cpv. (p. 317, 3).

११ सुहि श्रुतं गर्तुसदुं युवानं	सुहि । श्रुतम् । गर्तुसदम् । युवानम् ।
मृगं न भीमसुपह्लुमुगम् ।	मृगम् । न । भीमम् । उपह्लुम् । उगम् ।
मृक्ता जरिते रुद्रु लक्षानो	मृक्त । जरिते । रुद्रु । लक्षानः ।
अन्यं ते अस्त्रिवपन्तु सेनाः ॥	अन्यम् । ते । अस्त्रात् । नि । वपन्तु । सेनाः ॥

11 stuhí śrutám gartasádám yúvā-
nam,
mṛgám ná bhímám upahatnúm,
ugrám.
mṛlā jaritré Rudra stávāno:
anyám tē asmán ní vapantu
sénāḥ.

Praise him, the famous, that sits
on the car-seat, the young, the
mighty, that slays like a dread
beast. O Rudra, being praised be
gracious to the singer: let thy
anyám tē asmán ní vapantu
missiles lay low another than us.

yúvānam: other gods also, such as Agni, Indra, the Maruts, are spoken of as young. mṛgám ná bhímám: cp. note on i. 154, 2 b; either a bull (vṛṣabho ná bhimáḥ vi. 22. 1) or a lion (simhó ná bhimáḥ, iv. 16, 14) may be meant. mṛlā: ipv. of mṛd; with dat., p. 311, f. stávānas: here, as nearly always, in a ps. sense. asmád: abl. with anyám, p. 317, 3. sénāḥ: that this word here means *missiles* is rendered probable by the parallel passage VS. 16, 52: yás te sahásram hetáyo 'nyám asmán ní vapantu tāḥ *may those thousand missiles of thine lay low another than us*.

२ कुमारस्तिपुत्रं वन्दमानं
प्रति नानाम रुद्रोपयन्तम् ।
भूरेर्दातारं सत्पतिं गृणीषि
सुतस्त्वं भेषजा रास्ये ॥

कुमारः । चित् । पितरम् । वन्दमानम् ।
प्रति । नानाम् । रुद्र । उपर्यन्तम् ।
भूरेः । दातारम् । सत्पतिम् । गृणीषे ।
सुतः । तम् । भेषजा । रास्ये । अस्मि इति ॥

12 kumārás cit pitáram vāndamā-
nam

práti nānāma Rudrəropayántam. bhúrer dātāram sátpatim grñise: stutás tuām bheṣajá rāsi asmé.

*A son bows towards his father
who approving approaches him, O
Rudra. I sing to the true lord,
the giver of much: praised thou
givest remedies to us.*

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sayaṇa (pratinato 'smi I have bowed down to) and several translators in treating nānāma as 1. s. pf., which in the RV. could only be nanama (p. 149, n. 1). nānāma: =pr.; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches. grñise: an irr. form of the 1. s. Ā. of gr sing. asmé: dat., p. 104; 200 A 1.

१३ या वो भेषजा मरुतः शुचीनि
या शूतमा वृषणो या मर्योभु ।
यानि मनुरवृणीता पिता नूस
ता शं च योद्ध रुद्रस्य वरिम ॥

या । वः । भेषजा । मरुतः । शुचीनि ।
या । शूतमा । वृषणः । या । मर्यः भु ।
यानि । मनुः । अवृणीता । पिता । नूः ।
ता । शम् । च । योः । च । रुद्रस्य । वरिम् ॥

13 yá vo bheṣajá, Marutah, śúcini,
yá śámtamā, vṛṣaṇo, yá mayo-
bhú,
yáni Mánur ávṛṇitā, pitá nas:
ta śám ca yóś ca Rudrásya
vaśmi.

*Your remedies, O Maruts, that
are pure, that are most wholesome,
O mighty ones, that are beneficent,
that Manu, our father, chose: these
and the healing and blessing of
Rudra I desire.*

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. mayobhū: the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). Mánus: the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. ávṛṇītā: 3. s. ipf. Ā. (with metrically lengthened final vowel) of 2. vr̥ choose. éam, yós: these words are frequently used in combination, either as adverbs or substantives.

१४ परि णो हेति चुद्रस्त वृज्याः
परि लेषस्त दुर्भृतिर्मही गात् ।
अव स्थिरा मधवंशस्तगुच्छ
मीढुकोकाय तन्याय मृङ् ॥

14 pári nō heti Rudrásya vr̥jyāḥ,
pári tvesásya durmatír mahí
gāt.
áva sthírá maghávadbhyas ta-
nuṣva;
mídhvas, tokáya tánayāya mr̥la.

परि । णः । हेतिः । चुद्रस्त । वृज्याः ।
परि । लेषस्त । दुःभृतिः । मही । गात् ।
अव । स्थिरा । मधवंशस्तगुच्छ । तन्याय ।
मीढुः । तोकाय । तन्याय । मृङ् ॥

*May the dart of Rudra pass us
by, may the great ill will of the
terrible one go by us: slacken thy
firm (weapons) for (our) liberal
patrons; O bounteous one, be merci-
ful to our children and descendants.*

vr̥jyās: 3. s. root ao. prc. (p. 172 a) of vr̥j twist. gāt: root ao. inj. of gā go. maghávadbhyas: the I. D. Ab. pl. of maghávan are formed from the supplementary stem maghávant (91, 5). áva tanuṣva sthírá: relax the taut, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to mr̥la be merciful to (p. 311 f). mídhvas: voc. of the old unreduplicated pf. pt. mídhváms, cp. p. 66; 157 b (p. 182). mr̥la: = mṛ̥la, p. 487, a 9.

१५ एवा बभो वृषम चेकितान्
यथा देव न हणीषे न हंसि ।
हृष्मशुद्धि चद्रैह चोधि
वृहृष्मदेम विद्यथे सुवीराः ॥

एव । बभो इति । वृषम । चेकितान् ।
यथा । देव । न । हणीषे । न । हंसि ।
हृष्मशुद्धि । नः । चद्रैह । चोधि ।
वृहृष्मदेम । विद्यथे । सुवीराः ॥

15 evá, babhro vṛṣabha cekitāna,
yáthā, deva, ná hṛniṣé ná hám̄si,
havanaśrún no Rudarehá bodhi.
bṛhád vadema vidáthe suvīrāh.

*So, O ruddy brown, far-famed
bull, be listening here, O Rudra, to
our invocation, inasmuch as thou
art not wroth and slayest not, O
god. We would, with strong sons,
speak aloud at divine worship.*

éva: to be taken with c, since in the normal syntactical order it should follow yáthā in the sense which it here has (p. 241, 1); when yáthā meaning *so that* follows, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit *note*; Sayāṇa explains it as *knowing all*, but the act. only has this sense (e. g. cikitvāṁs *knowing*); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18b). hṛniṣé: 2. s. Ā. pr. of 2. hṛ *be angry*. hám̄si: 2. s. pr. of han; Sandhi, 68 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. *be invocation-hearing for us* (not gen. dependent on havana, lit. *hearing the invocation of us*). vadema: see note on ii. 12, 15 d.

APĀM NAPĀT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, he is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apām napāt. But the two are also distinguished; for example, 'Agni, accordant with the Son of Waters, confers victory over Vṛtra'. The epithet āśu-héman *swiftly-speeding*, applied three times to Apām napāt, in its only other occurrence refers to Agni. Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud. For Agni, besides being directly called Apām napāt, is also termed the embryo (gár̄bha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apām napāt is a spirit of the

waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

ii. 35. Metre : Triṣṭubh.

१ उपैमरुद्धि वाजयुर्वैस्त्वां	उपै । ईम् । अ॒रुद्धि । वा॒जयु॒र्वैस्त्वां ।
चन्नी दधीत नाद्यो गिरै मे ।	चन्नी । दृधीत । नाद्यो । गिरैः । मे ।
अ॒पां नपादाशुहेमा कुवित्स	अ॒पाम् । नपात् । आ॒शुहेमा॑ । कुवित् । सः ।
्पैश्चस्तकृते जो॒षिष्ठि ॥	सु॒पैश्चसः । कृति॑ । जो॒षिष्ठत् । हि ॥

1 úpem asṛkṣi vājayúr vacasyám : *Desirous of gain I have sent forth this eloquence (to him) : may the son of streams gladly accept my songs. Will he, the Son of Waters, of swift impulse, perchance make (them) well-adorned? For he will enjoy (them).*

asṛkṣi : 1. s Ā. s ao. of sr̥j, which with úpa may take two acc., so that nādyám might be supplied. On īm see 180 (p. 220). dadhīta : 3. s. pr. op. Ā. of dhā, which with cānas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apām nápāt in c. āśuhémā, though a Bv., is accented on the second member : see p. 455 c a. karati : 3. s. sb. root ao. of kr̥ : unaccented because kuvít necessarily accents the verb only if it is in the same Pāda. supéśasas well-adorned = well-rewarded ; cp. ii. 84, 6 : dhiyám vājapeśasam a prayer adorned with gain ; on the accent see p. 455 c a ; on the Sandhi (-s k-) see 43, 2 a. jōṣiṣat : 3. s. sb. is ao. of juṣ. hí explains why he is likely to accept them ; it accents jōṣiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

२ तूमं स्वस्मी हृद आ सुतेष्ट्	हृमम् । सु॑ । अ॒स्मी॑ । हृ॒दः । आ॑ । सु॒तेष्टम् ।
मन्त्रे वो॒चेम कुविद॒स्त्व वेदैत् ।	मन्त्रम् । वो॒चेम् । कुवित् । अ॒त्व । वेदैत् ।
अ॒पां नपादसु॒र्येस्त्व मृद्वा	अ॒पाम् । नपात् । अ॒सु॒र्येस्त्व । मृ॒द्वा ।
विश्वान्यैर्यो सुवैना जजान ॥	विश्वानि॑ । अ॒र्यैः । भुवैना॑ । जजान॑ ॥

2 imām sū asmai hṛdā ā sūtaś-
tām
māntrām vocema: kuvīd asya
vēdat?
Apām nāpād, asurīasya mahnā,
viśvāni aryō bhūvanā jajāna.

We would verily utter from our
heart this well-fashioned hymn for
him. Perchance he will take note
of it. The Son of Waters, the lord,
by the greatness of divine dominion,
has created all beings.

hṛdā ā: this expression occurs several times, e. g. iii. 39, 1: matir hṛdā ā vacyāmānā a *prayer welling from the heart*. sūtaśtam *well-fashioned*, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 18 b. asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac: cp. 200, 1 c. vēdat: 3. s. pr. sb. of vid *know*, with gen., cp. 202 A c. asuryāsyā: see p. 451, 6.

३ समन्या यन्त्युपं यन्त्यन्याः
समानमूर्वं नद्याः पृणन्ति ।
तमू शुचिं शुचयो दीदिवांसंसम
च्चपां नपातं परिं तस्युरापः ॥

सम् । अन्याः । यन्ति । उपं । यन्ति ।
च्चन्याः ।
समानम् । उर्वम् । नद्याः । पृणन्ति ।
तम् । उं हन्ति । शुचिम् । शुचयः । दीदि
वांसम् ।
च्चपाम् । नपातम् । परि । तस्युः । आपः ॥

8 sām anyā yānti, úpa yānti
anyāḥ:
samānām úrvām nadīāḥ pṛ-
nānti.
tām ū śūcīm śūcayo dīdivām-
sam

While some flow together, others
flow to (the sea): the streams fill
the common receptacle; him the
pure, the shining Son of Waters,
the pure waters stand around.

Apām nāpātam pāri tāsthor
āpāḥ.

yānti: accented because of the antithesis expressed by anyāḥ—anyāḥ, the first vb. then being treated as subordinate (see p. 468 β). úrvām: = *ocean*. samānām: *common*, because all streams flow into it. nādyāḥ: cp. asuryāsyā in 2 c. pṛnānti: from pṛ *fill*.

ū: u is often lengthened in the second syllable of a Pāda before a single consonant (see p. 220). dīdivāmsam: pf. pt. of dī *shine*, with lengthened red. vowel (189, 9) and shortened radical vowel; the sense is illustrated by 4 d. pári tasthur: = *they tend him*.

४ तमस्तेरा युवतयो युवानं
मर्मृज्यमानाः परि युक्त्यापः ।
स शुकेभिः शिक्षाभी रेवदुष्मि
दीदायानिध्मो घृतनिर्णिगप्सु ॥

तम् । अस्तेराः । युवतयः । युवानम् ।
मर्मृज्यमानाः । परि । युन्ति । आपः ।
सः । शुकेभिः । शिक्षाभिः । रेवत् । अुष्मि
इति ।
दीदाय । अनिध्मः । घृतनिर्णिक । अप्सु ॥

4 tām ásmerā yuvatāyo yúvānam marmṛjyámānāḥ pári yanti á-
pah: marmṛjyámānāḥ pári yanti á-
sá śukrébhiḥ śíkvabhiḥ revád asmē
dīdāyānidhmó ghṛtánirñigapsú. maidens, the waters, not smiling,
making him bright surround: he
with clear flames shines bounti-
fully on us, without fuel in the
waters, having a garment of ghee.

ásmerās: it is somewhat uncertain what is the exact sense here implied; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. yúvānam: a term applied to Agni in several passages. marmṛjyámānāḥ: the vb. mṛj is often used of making Agni bright, with ghee, &c. śíkvabhis: the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending bhis is separated in the Pāda text, it is not so in śukrébhis because śukre is not a stem. asmē: dat. Pragrhyā, 26 c. dīdāya: 8 s. pf. of dī *shine*, with long red. vowel (189, 9). an-idhmás: accent, p. 455 c a; cp. x. 30, 4: yó anidhmó dīdayad apsú antár *who shone without fuel in the waters*. ghṛtánirñik: an epithet otherwise applied only to Agni and (once) to the sacrifice (yajñā): note that the second member appears in the Pāda text as nirnik, in accordance with the analysis nīh-nik when the word occurs uncompounded.

५ अस्मी तिसो अव्याधाय नारीरु
द्रुवाय द्रुवीर्दिधिष्वन्वन्म।
कृता द्रुवोप हि प्रसर्वे असु
स पीयूषं धयति पूर्वसुनाम् ॥

5 asmāi tisrō avyathīya nārīr
devāya devīr didhiṣanti ānnam: kftā ivópa hí prasarsré apsú;
sá pīyūṣam dhayati pūrvasú-
nām.

अस्मी । तिसो । अव्याधाय । नारीः ।
द्रुवाय । द्रुवीः । द्रिधिष्वन्म । अव्यन्म ।
कृताः । द्रुवोप हि प्रसर्वे । अप्यसु ।
सः । पीयूषम् । धयति । पूर्वसुनाम् ॥

On him, the immovable god, three divine women desire to bestow food: for he has stretched forth as it were to the breasts (?) in the waters: he sucks the milk of them that first bring forth.

tisrō devīḥ: the waters in the three worlds are probably meant; in iii. 56, 5 Agni is spoken of as having three mothers (trimatā), and three maidens of the waters (yoṣānās tisrō āpyāḥ) are there mentioned: they wish to feed him, while he desires to drink their milk. didhiṣanti: ds. of 1. dhā bestow: this is the usual form, while dhītsa is rare. kftās: the meaning of this word, which occurs here only, is quite uncertain. pra-sarsré: 3. s. pr. int. of sr. dhayati: 3. s. pr. of 2. dhā suck. pūrvasūnām: i. e. Apām napāt is their first offspring; cp. x. 121, 7: āpo janāyantir Agnīm the waters producing Agni.

६ अश्वस्यात् अनिमात्य च स्वर्
दुहो त्रिषः संपूचः पाहि सूरीन् ।
आमासु पूर्ष परो अप्रमुच्य
नारातयो वि नश्वन्नानुतानि ॥

6 ásvasya átra jánimāsyá ca svār.
druhó riṣāḥ sampīcaḥ pāhi
sūrīn.
āmāsu pūrṣu paro apramṛṣyám
nārātayo vi naśan nānptāni.

अश्वस्य । अत्र । जनिम । अस्य । च । स्वः ।
दुहः । त्रिषः । संपूचः । पाहि । सूरीन् ।
आमासु । पूर्ष । परः । अप्रमुच्यम् ।
न । अरातयः । वि । नश्वन् । न । अनु-
तानि ॥

The birth of this steed is here and in heaven. Do thou protect the patrons from falling in with malice and injury. Him that is not to be forgotten, far away in unbaked citadels, hostilities shall not reach nor falsehoods.

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. ásvasya: Agni is often spoken of as a steed. átra: here, i. e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as súar; it is here a loc. without the ending i (see 82 c). pāhi: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampcas as well as the two preceding ablatives: lit. *protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 a). ámásu: in the unbaked, i. e. natural (cloud) citadels. pūrsú: loc. pl. of púr, 82. parás: note the difference of accent between this adv. and the N. s. adj. páras yonder, other. naśat: inj. pr. of 3. naś reach.

७ स्व आ दमे सुदुघा यस्त धेनुः
स्वधां पीपाय सुभवन्नमत्ति ।
सो अपां नयादूर्जयन्नप्त्वं न्तरु
वसुदेयाय विधते वि भाति ॥

स्वे । आ । दमे । सुदुघा । यस्त । धेनुः ।
स्वधाम । पीपाय । सुभव । अन्नम । अन्त्ति ।
सः । अपाम । नयात् । उर्जयन् । अप्त्वं ।
न्तरुः ।
वसुदेयाय । विधते । वि । भाति ॥

7 svá á dáme sudúghā yásya
dhenúh,
svadhām pípāya, subhū ánnam
atti;
sò 'pám nápād úrjáyann apstú
antár,
vasudéyāya vidhaté ví bhāti.

He, in whose own house is a cow yielding good milk, nourishes his vital force, he eats the excellent food; he, the Son of Waters, gathering strength within the waters, shines forth for the granting of wealth to the advantage of the worshipper.

svá á dáme: that is, within the waters; in i. 1, 8 své dáme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Pādas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *sva-*
dhām: this word is not analysed in the Padapāṭha of the RV. and
 AV. (as if derived from a root *svadh*), but it is separated in that
 of the TS. as *sva-dhā*. *piṇḍaya*: 3. s. pf. of *pi* swell, with lengthened
 red. vowel (189, 9). *só apām* must be read as *sò 'pām* since a
 must here be metrically elided (21 a; p. 465, 17, 3). On *apsv-*
āntār see p. 450, 2 b [where *apsvāntaḥ* should be corrected to
apsvajntaḥ]. *vidhaté*: dat. of advantage (p. 814, B 1); on the
 accent see p. 458, 11, 8. *vasudhēyāya*: dat. of purpose, *ibid.*, B 2.
ví bhāti: here Apām napāt is thought of as the terrestrial Agni
 appearing on the sacrificial altar.

१ यो अप्सा सुचिना दैवेन
 कृतावाजस्त उर्विया विभाति ।
 वृया इदव्या भुवनान्वसु
 प्र जायने वीरुधस्य प्रजाभिः ॥

८ yó apsú á śūcīnā dāiviena
 ṛtāvājasra urviyā vibhāti :
 vayā íd anyā bhūvanāni asya
 prā jāyante vīrūdhaś ca prajā-
 bhiḥ.

यः । अप्सु । आ । शुचिना । दैवेन ।
 कृतावाजस्त उर्विया । उभाति ।
 वृया । इत । अव्या । भुवनानि । असु ।
 प्र । जायने । वीरुधः । ष । प्रजाभिः ॥

Who in the waters, with bright
 divinity, holy, eternal, widely shines
 forth: as offshoots of him other
 beings and plants propagate them-
 selves with progeny.

śūcīnā dāivyena: = *divine brightness*. ṛtāvā: note that in the
 Padapāṭha the original short a is restored (cp. i. 160, 1). vayās:
 other beings are his offshoots because he produced them; cp. 2 d:
viśvāni bhūvanā jajāna. prajābhīs: cp. ii. 33, 1, *prā jāyemahi*
prajābhiḥ.

९ अपां नपादा द्व्यस्तदुपस्थि-
 तिहानामूर्ध्वे विद्युतं वसानः ।
 तस्य ज्येष्ठं महिमानं वहन्तीर्
 हिरण्यवर्णाः परि यन्ति यद्गीः ॥

अपाम् । नपात् । आ । हि । अस्थात् । उप-
 द्यस्म ।
 तिहानाम् । तुर्ध्वः । विद्युतम् । वसानः ।
 तस्य । ज्येष्ठम् । महिमानम् । वहन्तीः ।
 हिरण्यवर्णाः । परि । यन्ति । यद्गीः ॥

९ Apām nápād á hí ásthād upá-
stham
jihmánām, ūrdhvó vidyútam
vásānah.
tásya jyésthām mahimánam
váhantír,
híranyavarnāh pári yanti yah-
vih.

*The Son of Waters has occupied
the lap of the prone (waters), (him-
self) upright, clothing himself in
lightning. Bearing his highest
greatness, golden-hued, the swift
streams flow around (him).*

The lightning Agni is again described in this stanza. jihmánām ūrdhváh: these words are in contrast; cp. i. 95, 5 of Agni: *vardhate . . . āsu jihmánām ūrdhváh . . . upásthe he grows in them, upright in the lap of the prone.* tásya mahimánam *his greatness = him the great one.* híranyavarnās: because he is clothed in lightning. pári yanti: cp. 3 a and 4 b. yahví: the meaning of the word yahvá, though it occurs often, is somewhat uncertain: it may be *great* (Naighaṇṭuka, Sayana), or *swift* (Roth), or *young* (Geldner).

१० हि॒रण्य॒रूपः स हि॒रण्य॒संदृग्
चूपां नपा॒त्सेदु हि॒रण्यवर्णः ।
हि॒रण्ययात्परि॒ योनैर्निष्वदा॑
हि॒रण्यदा॑ दुदृष्टमस्ते॑ ॥

हि॒रण्य॒रूपः । सः । हि॒रण्य॒संदृक् ।
चूपाम् । नपात् । सः । दृत् । उं हति॑ ।
हि॒रण्य॒वर्णः ।
हि॒रण्ययात् । परि॑ । योनैः । निःस्वा॑ ।
हि॒रण्य॒दाः । दुदृति॑ । अवै॒म् । चूपी॑ ॥

१० híranyarūpah, sá híranyasam-
dr̥g;
Apām nápāt séd u híranyavar-
nah;
híranyáyāt pári yóner nisádyā,
híranyadā dadati ánnam asmai.

He is of golden form, of golden aspect; this Son of Waters is of golden hue; to him (coming) from a golden womb, after he has sat down, the givers of gold give food.

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. séd: 48 a. pári as a prp. here governs the abl. (176, 1 a). The *golden source* of Agni

may be the sun, as Durga thinks; thus the solar deity Savitṛ is spoken of as distinctively golden (cp. i. 35); but hiraṇyāya yóni may = hiraṇyagarbhá (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sāyaṇa wishes to supply rājate after niṣādya = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, niṣādya referring to asmai: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of niṣādya (cp. 164, 1). hiraṇyadás: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the daksinā *the sacrificial fee* (x. 107, 2) it is said hiraṇyadás amṛtavám bhajante *the givers of gold partake of immortality*. dadati: 3. pl. pr. act. of dā *give* (p. 125, f. n. 4). ánnam: the oblation (cp. 11 d).

1 तदस्यानीकसुत धारु नामा-
पीच्यं वर्धते नपूरपाम् ।
यमिन्यते युवतयः समित्या
हिरण्यवर्णं घृतमन्नमस्य ॥

तत् । अस्य । अनीकम् । उत् । धारु । नाम ।
अपीच्यम् । वर्धते । नपूः । अपाम् ।
यम् । इन्यते । युवतयः । सम् । इत्या ।
हिरण्यवर्णम् । घृतम् । अन्नम् । अस्य ॥

11 tād asyāníkam utá cárū náma
apicíam vardhate náptur apám.
yám indháte yuvatáyah sám
itthá
hiraṇyavárnám: ghṛtám ánnam
asya.

*That face of his and the dear
secret name of the Son of Waters
grow. Of him, whom, golden-
coloured, the maidens kindle thus,
glace is the food.*

ánikam: the flaming aspect of Agni seen at the sacrifice. apic-
yám: *secret*; cp. gúhyam cárū náma *the dear secret name* of Soma
(ix. 96, 16); *the secret name of the Son of Waters grows* means that the
sacrificial Agni, under his secret name of Son of Waters, grows in
the waters, cherished by them; another way of expressing what is
said in 4 and 7. The cadence of b is irregular, the last syllable but
one being short instead of long (cp. p. 440). yuvatáyas: the
waters (cp. 4 a). sám: the prp. after the vb. (p. 468, 20). ghṛtám
ánnam asya: cp. ghṛtánirṇik in 4 d and subhv ánnam atti in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अस्मी बहुनामवमाय सखे । अस्मी । बहुनाम् । अवमाय । सखे ।
 यज्ञीर्विधेम नमसा हृविभिः । यज्ञीः । विधेम् । नमसा । हृविभिः ।
 सं सानु मार्ज्मि दिधिषामि विल्लीरु । सम् । सानु । मार्ज्मि । दिधिषामि । विल्लीरु ।
 दधाम्यत्तिः परि वन्द चूर्गिभिः ॥ दधामि । अत्तिः । परि । वन्दे । चूर्गिभिः ॥

12 *asmái bahūnám avamáya sá-
 khye
 yajñáir vidhema námasā havír-
 bhiḥ :
 sám sánu márjmi; dídhishámi
 bílmair;
 dádhámi ánnaiḥ; pári vanda
 rgbhíḥ.* *To him the nearest friend of
 many we offer worship with sacri-
 fices, homage, oblations: I rub
 bright (his) back; I support (him)
 with shavings; I supply (him)
 with food; I extol (him) with
 stanzas.*

*avamáya: lit. the lowest, that is, the nearest; bahūnám (accent, p. 458, 2 a): of many (gods). In iv. 1, 5 Agni is invoked as *avamá* and *nédiśṭha* *nearest*; and in AB. i. 1, 1 Agni is called the *lowest* (*avamá*) of the gods (while Viṣṇu is the *highest* *paramá*), because he is always with men as the terrestrial fire. sám márjmi: cp. *marmrijyámānās* in 4 b; on the accent cp. i. 35, 9 c. The prp. sám may be supplied with the other two following verbs. dídhishámi: pr. ds. of dhā *put*; accented as first word of a new sentence. bílmair: *with shavings*, to make the newly kindled fire flame up. ánnais: with oblations. dádhámi: pr. of dhā *put*.*

१३ स दूरं वृषावनयत्तासु गर्भे । सः । ईम् । वृषा । अवनयत् । तासु । गर्भेम् ।
 स दूरं शिशुर्धयति तं रिहन्ति । सः । ईम् । शिशुः । धयति । तस् । रिहन्ति ।
 सी अपां नपादनभिन्नातवयोऽन्वस्तेवेह तन्वा विवेष ॥ सः । अपाम् । नपात् । अनभिन्नातवयः ।
 अन्वस्तेवेह तन्वा विवेष ॥ अन्वस्तेव । रह । तन्वा । विवेष ॥

18 sá īm v̄fśājanayat tāsu gár- *He, the bull, generated in them
bhām;* *that germ; he, as a child, sucks*
 sá īm śisur dhayati; tām rih- *them; they kiss him; he, the Son
anti;* *of Waters, of unfaded colour,*
 sò 'pām nāpād ánabhīmlāta- *works here with the body of
varṇo* *another.*
 anyásyevēhā tanuā vivesa.

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. īm anticipates gárbhām; him, that is, a son. tāsu: in the waters, as his wives. īm in b = them, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. sò apām: here the a, though written must be dropped after o, as in 7 c. ánabhīmlāta-varṇas: he is as bright here as in the waters; cp. híranyavarnas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyásya iva: of one who seems to be another, but is essentially the same. ihā: on earth, in the form of the sacrificial Agni.

94 अ॒स्मि॒न्॒दे॒ प॒रमे॒ त॒स्मि॒वां॒सम्॒ अ॒स्मि॒न्॒। प॒दे॒। प॒रमे॒। त॒स्मि॒वां॒सम्॒।
 अ॒ध्व॒स्मा॒भिर्विश्वहा॒ दी॒दिवां॒सम्॒। अ॒ध्व॒स्मा॒भिः॒। विश्वहा॒। दी॒दिवां॒सम्॒।
 आपो॒ नम्ते॒ घृतमन्तं॒ वहन्ती॒ः आपः॒। नम्ते॒। घृतम्॒। अन्तम्॒। वहन्ती॒ः।
 स्वयमत्कैः॒ परि॒ दीयन्ति॒ यद्धीः॒॥ स्वयम्॒। अत्कैः॒। परि॒। दीयन्ति॒। यद्धीः॒॥

14 asmīn padé paramé tashivá- *Him stationed in this highest
sam,*
 adhvasmábhīr viśváhā dīdivá- *place, shining for ever with un-
sam,*
 ápo, náptre għrtám ánnam vah- *dimmed (rays), the Waters, bringing
antih,*
 svayám átkaih pári diyanti *ghee as food to (their) son, swift,
yahvih.*
 padé paramé: in the abode of the aerial waters. adhvasmábhīs: a substantive has to be supplied: flames or rays; cp. 4 c, śukrébhih

śikvabhir dīdāya. náptre: apām is omitted because ápas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári dīyanti (dī *fly*); cp. pári yanti in 4 b and 9 d, and pári tasthur in 3 d.

१५ अयांसमये सुक्षितिं जनाया-
यांसमु मधवत्त्वाः सुवृत्तिम् ।
विश्वं तस्मद्देव यदवन्ति देवा
वृहद्वदेम विद्येष सुधीराः ॥

अयांसम् । अप्ते । सुक्षितिम् । जनाय ।
अयांसम् । क्तं इति । मधवत्त्वाभ्यः । सु
वृत्तिम् ।
विश्वम् । तत् । भद्रम् । अत् । अवन्ति ।
देवाः ।
वृहत् । वदेम् । विद्येष । सुधीराः ॥

15 áyāmsam, Agne, sukṣitīm já-
nāya;
áyāmsam u maghávadbhyāḥ su-
vṛktīm:
víśvam tād bhadrām yád ávanti
devāḥ.
bṛhád vadema vidáthe suvīrāḥ.

*I have bestowed, O Agni, safe
dwelling on the people; I have also
bestowed a song of praise on the
patrons: auspicious is all that the
gods favour. We would, with
strong sons, speak aloud at divine
worship.*

áyāmsam: 1. s. s ao. of yam. Agne: the sacrificial Agni is here addressed. jánāya: *on (our) people*, by means of this hymn. suvṛktīm: *a hymn* that will produce the fulfilment of their wishes. bhadrām: if a hymn finds favour with the gods, it will produce blessings. vadema: the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 23; and the last Pāda is the refrain of twenty-three of the forty-three hymns of the second Mandala.

MITRĀ

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Āditya who marshals, yātayati, the people, and the epithet yātayáj-jana arraying men together appears to be peculiarly his. Savitṛ (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Trīṣṭubh, 1-5; Gāyatri, 6-9.

१ मि॒त्रो जना॑न्वातयति ब्रुवा॒णो	मि॒त्रः । जना॑न् । या॒तयति । ब्रुवा॒णः ।
मि॒त्रो दा॒धार पृथि॒वीमु॒त या॒म् ।	मि॒त्रः । दा॒धार् । पृथि॒वीम् । उ॒त । या॒म् ।
मि॒त्रः कृष्ण॑निमिषा॒मे च॒ष्टे	मि॒त्रः । कृष्ट॑ीः । अनि॒मिषा । अ॒मि । च॒ष्टे ।
मि॒त्राय हृ॒वं घृतवज्जुहोत ॥	मि॒त्राय । हृ॒वम् । घृतव॒वत् । जुहोत् ॥

1 Mitró jánān yātayati bruvāṇo; *Mitra speaking stirs men; Mitra*
 Mitró dādhāra pṛthivíṁ utá *supports earth and heaven; Mitra*
 dyám; *regards the people with unwinking*
 Mitráḥ kṛṣṭírānímisābhí caṣṭe: *eye: to Mitra offer the oblation*
 Mitráya havyám ghṛtavaj ju- *with ghee.*
 hota.

yātayati: *stirs to activity.* bruvāṇás: *by calling, that is, arousing them; cp. what is said of Savitṛ: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that*

all may hear him' (ii. 88, 2). Sāyana interprets the word as *being praised or making a noise*. Some scholars take the pt. with Mitrás in the sense of *he who calls himself Mītra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i. e. Mitró bruvāñāḥ. This Pāda occurs slightly modified in vii. 36, 2 as jānam ca Mitró yatati bruvāñāḥ. dādhāraḥ: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pāda text (cp. i. 154, 4). dyám: acc. of dyó (102, 8). ánimisā: inst. of á-nimis; it is characteristic of Mītra and Varuṇa to regard men with unwinking eye. caṣṭe: 8. s. of caks; on the Sandhi see 66 B 2 a. juhotaḥ: 2. pl. ipv. irr. strong form occurring beside the regular juhutá (p. 144, B 8 a).

२ प्र स मित्र॑ मर्ते॒ असु॒ प्रयस्वान्॒ प्र॑ सः॒ । मित्र॒॑ मर्ते॒॑ । असु॒॑ प्रयस्वान्॑।
 यस्ते॒ आदित्य॑ शिर्षति॒ व्रतेन॑ । यः॒॑ । ते॒॑ । आदित्य॒॒॑ । शिर्षति॒॒॑ । व्रतेन॒॑ ।
 न हन्यते॒॑ न जीयते॒॑ ल्वोतो॒॑ च॒॑ । हन्यते॒॑॑ । न॒॒॑ । जीयते॒॒॑ । ल्वाऽङ्गतः॒॑ ।
 नैनमंहो॑ अश्वोत्यन्तितो॑ न दूरात्॑॥ न॒॒॑ । एनम्॒॒॑ । अंहः॒॒॑ । अश्वोत्ति॒॒॑ । अन्तितः॒॒॑ ।
 न॒॒॑ । दूरात्॒॒॑ ॥

2 prá sá, Mītra, mártō astu prá-
 yasvān,
 yás ta, Āditya, síkṣati vraténa.
 ná hanyate, ná jiyate tuóto:
 náinam ámho 'snaty ántito ná
 dūrát.

*Let that mortal offering obla-
 tions, O Mītra, be pre-eminent who
 pays obeisance to thee, O Āditya,
 according to (thy) ordinance. He
 who is aided by thee is not slain
 nor vanquished: trouble reaches
 him neither from near nor from far.*

tvótas: tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-útas. The fourth Pāda has one syllable too many as written in the Samhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (— —) remains quite irregular (p. 440, 4 B).

३ अनमीवासू इङ्क्या मद्दन्तो
मितज्ञवो वरिमन्ना पृथिव्याः ।
आदित्यस्य व्रतमुपक्षियन्तो
वृथं मित्रस्य सुमती स्ताम ॥

3 anamivāsa ílayā mādanto,
mitájñavo várimann á pṛthi-
vyāh,
Ādityásya vratám upakṣiyánto,
vayám Mitrásya sumatáu siāma.

váriman: loc. (90, 2) with á; note that váriman is n., varimán, m. (p. 453, 9 e). Ādityásya: that is, of Mitra.

४ अथं मित्रो नमस्यः सुशेवो
राजा सुक्ष्मो अजग्निष्ट वेधाः ।
तस्य वृथं सुमती यज्ञियस्या-
पि भद्रे सौमनसे स्ताम ॥

4 ayám Mitró namasíah suisévo,
rājā sukṣatró ajaníṣṭa vedháḥ :
tásya vayám sumatáu yajñí-
yasya,
ápi bhadré saumanasé siāma.

ajaníṣṭa: 3. s. Ā. is ao. of jan. vedhás: that is, as a wise moral ruler; on the dec. see 83, 2 a. ápi: to be taken as a verbal prp. with as be.

५ महां आदित्यो नमसोपसद्वो
यात्यज्ञनो गृणते सुशेवः ।
तस्य एतत्पञ्चतमाय जुष्टम्
शुभौ मित्राय हृविरा चुहोत ॥

अनमीवासः । इङ्क्या । मद्दन्तः ।
मितज्ञवः । वरिमन् । आ । पृथिव्याः ।
आदित्यस्य । व्रतम् । उपक्षियन्तः ।
वृथम् । मित्रस्य । सुमती । स्ताम ॥

Free from disease, delighting in
the sacred food, firm-kneed on the
expanse of earth, abiding by the
ordinance of the Āditya, may we
remain in the good will of Mitra.

अथस् । मित्रः । नमस्यः । सुशेवः ।
राजा । सुक्ष्मः । अजग्निष्ट । वेधाः ।
तस्य । वृथम् । सुमती । यज्ञियस्य ।
अपि । भद्रे । सौमनसे । स्ताम ॥

This Mitra, adorable, most propitious, a king wielding fair sway,
has been born as a disposer: may we remain in the goodwill of him
the holy, in his auspicious good graces.

महान् । आदित्यः । नमसा । उपक्षवः ।
यात्यज्ञनः । गृणते । सुशेवः ।
तस्य । एतत् । पञ्चतमाय । जुष्टम् ।
शुभौ । मित्राय । हृविरा । आ । चुहोतः ॥

5 mahām Ādityō nāmasopasādyo
yātayájjano gr̄naté suśévah :
tásma etát pányatamāya júṣṭam
agnáu Mitráya havír á juhota.

The great Āditya, to be approached with homage, stirring men, to the singer most propitious : to him most highly to be praised, to Mitra, offer in fire this acceptable oblation.

mahām : 89. yātayájjanas : on the accent of governing cld. see p. 455 b. gr̄naté : dat. of pr. pt. of gr̄ sing ; accent, p. 458, 3. júṣṭam : a pp. of juṣ *enjoy*, with shift of accent when used as an adj. meaning *welcome* (cp. p. 884). juhota : cp. note on 1 d.

6 मि॒त्रस्य चर्षणी॒धृतो
॒वौ द्वै॒वस्य सा॒नसि ।
शु॒ष्मं । च॒चश्च॒वस्यम् ॥

मि॒त्रस्य । चर्षणी॒धृतः ।
चर्वः । द्वै॒वस्य । सा॒नसि ।
शु॒ष्मं । च॒चश्च॒वस्यः॒तमम् ॥

6 Mitrásya carṣanīdhṛto,
évo devásya sānasí,
dyumnám citráśravastamam.

Of Mitra, the god who supports the folk, the favour brings gain, (his) wealth brings most brilliant fame.

carṣanīdhṛtas : the Pada text restores the metrically lengthened short vowel of carṣanī. -dhṛtō 'vo : p. 465, 17, 8 ; cp. note on i. 1, 9 b. citráśravastamam : see note on i. 1, 5 b.

7 अ॒भि यो म॒हिना॒ दि॒वं
मि॒त्रो व॒भूव॑ स॒प्रथाः॑ ।
अ॒भि अ॒वी॒भिः॑ पृथि॒वी॒म् ॥

अ॒भि । यः । म॒हिना॑ । दि॒वम् ।
मि॒त्रः । व॒भूव॑ । स॒प्रथाः॑ ।
अ॒भि । अ॒वी॒भिः॑ । पृथि॒वी॒म् ॥

7 abhí yó mahinā dívam
Mitró babhúva sapráthāḥ,
abhí éravobhiḥ pr̄thivim :

Mitra the renowned, who is superior to heaven by his greatness, superior to earth by his glories :

abhí bhū surpass takes the acc. mahinā for mahimnā : 90, 2. dívam : acc. of dyú, 99, 5 : cp. dyó, 102, 8. babhúva : the pf.

here is equivalent to a pr. ; p. 342 a. In c *babbhúva* must be supplied with the repeated prp. ; cp. note on ii. 88, 2. The cadence of c is irregular : — — — instead of — — — ; cp. p. 438, 8 a.

८ मि॒चाय पञ्च ये॒मिरे॑

जना॑ अ॒भिष्ठ॒श्वसे॑

स द्वे॒षान्विष्वा॒न्विभर्ति॑ ॥

8 Mitráya páñca yemire
jánā abhíṣṭiśavase :
sá deván vísvān bibharti.

मि॒चाय॑ पञ्च॑ ये॒मिरे॑ ।

जना॑ अ॒भिष्ठ॒श्वसे॑ ।

स॑ द्वे॒षान्॑ विष्वा॑न्॑ वि॒भर्ति॑ ॥

To Mitra, strong to help, the five peoples submit : he supports all the gods.

páñca jánāḥ : *the five peoples*, here = all mankind. yemire : 3. pl. pf. Ā. of yam (see p. 150, f. n. 1). bibharti : 3. s. pr. P. of bhṛ. vísvān : this is the regular word for *all* in the RV. : its place begins to be taken by sárva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

९ मि॒चो द्वे॒ष्वा॒युषु॑

जना॑य वृ॒क्तव॑र्हिषे॑

इ॒ष्टव्रता॑ अकः॑ ॥

9 Mitró, devéṣu áyúṣu,
jánāya vṛktábarhiṣe
iṣa iṣṭávratā akah.

मि॒चः॑ द्वे॒षु॑ वृ॒क्तु॑र्हिषे॑ ।

जना॑य॑ वृ॒क्तव॑र्हिषे॑ ।

इ॒ष्टव्रता॑ अ॒करित्यकः॑ ॥

Mitra, among gods and mortals, has provided food, according to the ordinances he desires, for the man whose sacrificial grass is spread.

iṣṭá-vratās : a Bv. agreeing with iṣas, food regulated by the ordinances which Mitra desires, i. e. to be eaten according to fixed rules.

BṛHASPÁTI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Bráhmaṇas páti, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghávan bountiful* and *vajrín wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmanas páti indicate that the first member is the genitive of a noun bṛh, from the same root as bráhman, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rigvedic period. As the divine brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Brhaspati in 10 and 11.

Metre: Tristubh; 10 Jagati.

१ यस्तस्तम् सहसा वि ज्मो अन्तान् बृहस्पतिस्तिषध्यस्यो रवेण । तं प्रत्नासु कृष्णयो दीधानाः पुरो विप्रो दधिरे मन्द्रजिह्म् ॥	यः । तस्तम् । सहसा । वि । ज्मः । अन्तान् । बृहस्पतिः । चिरसध्यस्यः । रवेण । तम् । प्रत्नासः । कृष्णयः । दीधानाः । पुरः । विप्राः । दधिरे । मन्द्रजिह्म् ॥
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1 yás tastámbha sáhasā vi jmó
ántān
Bṛhaspatis triśadhasthó rávena,
tám prathnása ḍsayo dídhīnāḥ
puró víprā dadhire mandrájí-
hvam.

*Bṛhaspati who occupying three
seats with roar has propped asunder
with might the ends of the earth,
him, the charming-tongued, the
ancient seers, the wise, pondering,
placed at their head.*

vi tastámbha: the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. jmás: gen. of jmá (97, 2). Pronounce jmó antán (p. 487 a 4). Cosmic actions like that expressed in a are ascribed to various deities. Bṛhaspátis: note that this ed. is not analysed in the Pada text, while its doublet Bráhmaṇas páti is treated as two separate words. triṣadhadhastás: refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: puróhitam Agním náras triṣadhadhasté sám idhire *men have kindled Agni as their domestic priest in his triple seat*; on the accent see p. 455, 10 c a. rávena: referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. puró dadhire: appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

२ धुनेतयः सुप्रकेतं मद्वन्तो
बृहस्पते अभि ये नसातुसे ।
पृष्ठनं द्वग्रमद्व्यमूर्वं
बृहस्पते रक्षतादस्य योनिम् ॥

धुनेतयः । सुप्रकेतम् । मद्वन्तः ।
बृहस्पते । अभि । ये । नः । तस्तुसे ।
पृष्ठनम् । द्वग्रम् । द्व्यमूर्वम् ।
बृहस्पते । रक्षतात् । अस्य । योनिम् ॥

2 dhunétyah supraketám mād-
 anto
Bṛhaspate, abhí yé nas tatasré
pṛṣṭantam srprám ádabdhām
 ūrvám;
Bṛhaspate, rākṣatād asya yó-
 nim.

Who with resounding gait, re-
joicing, O Bṛhaspati, for us have
attacked the conspicuous, variegated,
extensive, uninjured herd: O Bṛhas-
pati, protect its dwelling.

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. mādantas: being exhilarated with Soma. tatasré: 3. pl. pf. Ā. of tam̄s shake. pṛṣṭantam: perhaps in allusion to the dappled cows contained in ii. supraketám: easy to recognize, i.e. by their lowing, cp. i. 62, 8.

Brhaspati found the cows ; the heroes roared (vāvaśanta) with the ruddy kine. The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pāda c is a Dvipadā hemistich : see p. 443 a. rākṣatāt : 2. s. ipv. of rākṣa : on the accent see p. 467 A c.

3 वृहस्ति या परमा परावद् वृहस्ति । या । परमा । परावद् ।
 अत आ त च्छतस्यूश्नो नि सेदुः । अतः । आ । ते । च्छतस्यूश्नः । नि । सेदुः ।
 तुभ्यं खाता अवता अद्विदुरधा तुभ्यम् । खाताः । अवताः । अद्विदुरधाः ।
 मध्वः सोतन्युभितो विरप्शम् ॥ मध्वः । सोतन्युभितः । अभितः । विरप्शम् ॥

8 Br̥haspate, yā paramā parāvād,
 áta á ta rtaspíśo ní seduḥ.
 túbhyam̄ khātā avatā ádridug-
 dhā
 mādhvah̄ scotanti abhīto virap-
 sám.

O Br̥haspati, that which is the farthest distance, from thence (coming) those that cherish the rite have seated themselves for thee. For thee springs that have been dug, pressed out with stones, drip superabundance of mead on all sides.

áta á ní sedur : cp. ii. 35, 10 c. rtaspíśas : perhaps the gods ; or the ancient seers mentioned in 1 c and perhaps in 2 : they have come from the farthest distance and have seated themselves at the Soma libation offered to thee. khātās... ádridugdhās : two figures alluding to the streams of Soma, which flows in channels and is pounded with stones. mādhvas : on this form of the gen. see p. 81, f. n. 12.

4 वृहस्तिः प्रथमं जायमानो वृहस्तिः । प्रथमम् । जायमानः ।
 मङ्गो ज्योतिषः परमे वीमन् । मङ्गः । ज्योतिषः । परमे । विज्ञीमन् ।
 सप्तास्तस्युविजातो रवेण् सप्तश्चास्तः । तुविज्ञातः । रवेण ।
 वि सप्तरस्मिरधमन्तमांसि ॥ वि । सप्तरस्मिः । अधमत । तमांसि ॥

4 Br̥haspātiḥ prathamām̄ jāya- Br̥haspati when first being born
 māno from the great light in the highest

maḥo jyotiṣaḥ, paramē vioman, *heaven, seven-mouthed, high-born, saptāsyas tuvijātō rávena* with his roar, seven-rayed, blow vi saptāraśmir adhamat tám- asunder the darkness.

āmsi.

maḥás: abl. of maḥ, agreeing with jyotiṣas (cp. 201 A 1). The Sun is probably meant; cp. ii. 35, 10 c. saptāsyas in iv. 51, 4 is an epithet of Āngira (in iv. 40, 1 Br̥haspati is Āngirasá); it is parallel to saptāraśmi, an epithet applied also once to Agni and once to Indra. rávena: cp. 1 b and 5 b. vi adhamat: ipf. of dham. Agni and Surya are also said to dispel the darkness.

५ स सुष्टुभा स चक्षुता गणेन
बलं द्वरोज फलिं रवेण।
बृहस्पतिस्तुसिथा हव्यसूदः
कनिकदद्वावशतीरुदाजत॥

5 sá suṣṭubhā, sá śkvatā gaṇēna
valām ruroja phaligám rávena: Bṛhaspáti bhinād
Bṛhaspáti usriyā havyasūdaḥ
kánikradad vāvaśatir úd ājat.

सः । सुष्टुभा । सः । चक्षुता । गणेन ।
बलम् । द्वरोज । फलिं गम् । रवेण ।
बृहस्पतिः । तुसिथा: । हव्यसूदः ।
कनिकदत् । वावशती: । उत् । आजत् ॥

*He with the well-praising, jubilant
throng burst open with roar the
enclosing cave: Br̥haspati bellowing
drove out the lowing ruddy kine
that sweeten the oblation.*

gaṇēna: the Angirases, who in i. 62, 3 are associated with Indra and Br̥haspati in the finding of the cows: Bṛhaspáti bhinād ádrim, vidád gāḥ: sám usriyābhír vāvaśanta nárah Br̥haspati cleft the mountain, he found the cows; the heroes (= the Angirases) roared with the ruddy kine. phaligám: the exact meaning of this word does not clearly appear from its four occurrences; but it must have a sense closely allied to *receptacle*: e. g. viii. 32, 25, yá udnáḥ phaligám bhinán, nyāk síndhūmṛ avásrajat who (Indra) cleft the receptacle of water (and) discharged the streams downwards; in three passages it is spoken of as being rent or pierced, and twice is associated with Vala; and in the Naighaṇṭuka it is given as a synonym of *megha cloud*. rávena: with reference both to Br̥haspati and the kine (cp. 5 d). havya-sūdas: that is, with milk. kánikradat: intv. pr. pt. of krand; cp. 173, 3; 174 b. vāvaśatīs: intv. pr. pt. of vāś (cp. 174).

६ एवा पित्रे विश्वदेवाय वृष्णे
यज्ञविधेम् नमसा हृविर्भिः ।
वृहस्ते सुप्रजा वीरवन्तो
वृथ स्ताम् पतंयो रथीणाम् ॥

६ evā pitré viśvadevāya vṛṣṇe
yajñāir vidhema, námasā, havír-
bhiḥ.

Bṛhaspate, suprajā vīravanto
vayám siāma pátayo rayinám.

एव । पित्रे । विश्वदेवाय । वृष्णे ।
यज्ञः । विधेम् । नमसा । हृविर्भिः ।
वृहस्ते । सुप्रजाः । वीरवन्तः ।
वृथम् । स्ताम् । पतंयः । रथीणाम् ॥

Then to the father that belongs
to all the gods, the bull, we would
offer worship with sacrifices, obeis-
ance, and oblations. O Bṛhaspati,
with good offspring and heroes we
would be lords of wealth.

evā : with final vowel metrically lengthened. The sense of the
pcl. here is: *such being the case* (cp. 180). pitré : Bṛhaspati. The
term is applied to Agni, Indra, and other gods. vīravantas : that
is, possessing warrior sons, cp. i. 1, 8 c. vayám : this line occurs
several times as the final Pāda of a hymn ; cp. viii. 48, 18.

७ स इद्राजा प्रतिज्ज्यानि विश्वा-
शुष्णेण तस्थावभि वीर्येण ।
वृहस्तिं यः सुभृतं विभर्ति
वल्गुयति वन्दते पूर्वभाजम् ॥

७ sá id rájā práti janyāni viśvā-
śuṣṇena tasthāv abhí vīriena,
Bṛhaspátim yáḥ súbhṛtam bi-
bhárti,
valgúyáti, vándate púrvabhad-
jam.

सः । इत । राजा । प्रतिज्ज्यानि । विश्वा ।
शुष्णेण । तस्थौ । अभि । वीर्येण ।
वृहस्तिम् । यः । सुभृतम् । विभर्ति ।
वल्गुयति । वन्दते । पूर्वभाजम् ॥

That king with his impulse and
his heroism overcomes all hostile
forces, who keeps Bṛhaspati well-
nourished, honours him, and praises
him as receiving the first (portion
of the offering).

abhí : the prp., as often, here follows the vb. súbhṛtam bibhárti :
lit. *cherishes him as well-cherished* (predicative). All three verbs
depend on yás, though the last two, as beginning a Pāda and a
sentence, would even otherwise be accented. valgúyáti : note that
this denominative is treated as a cd. in the Pāda text (cp. 175 A 1).
púrvabhadjam : predicative.

८ स इत्वेति सुधित् शोकसि स्ते सः । इत् । चेति । सुधितः । शोकसि । स्ते ।
 तथा इठां पित्वते विश्वदामीम् । तथैः । इठां । पित्वते । विश्वदामीम् ।
 तथैः विशः । स्तुयमेवा नमने तथैः । विशः । स्तुयम् । एव । नमने ।
 यस्मिन्नद्वा राजनि पूर्वं एति ॥ यस्मिन् । द्वद्वा । राजनि । पूर्वः । एति ॥

८ *sá it kṣeti súdhita ókasi své, tásmañ ilā pínvate viśvadáñim; tásmai viśah svayám evá nam- ante, yásmin brahmá rájani púrva éti.* *That king dwells well-established in his own abode, to him the consecrated food always yields abundance; to him his subjects bow down of their own accord, with whom the priest has precedence.*

kṣeti: from 1. *kṣi* possess or *dwell*. *sú-dhita*: this form of the pp. of *dhā* is still preserved as the last member of cds. (otherwise *hitā*); the word is explained as *su-hita* in the AB. *ókasi své*: cp. *své dámē* in i. 1, 8 c. *ilā*: explained as *food* (*annam*) in AB. viii. 26, 7, and as *earth* (*bhūmi*) by *Sāyaṇa*. *yásmin rájani*: the loc. here = *in the presence of whom, in whose case*; the antecedent is here put in the relative clause, while in 7 a it accompanies the corr. (*sá id rájā*). *púrva éti*: with reference to this line the AB. viii. 26, 9 remarks, *purohitam evaitad āha thus one calls him a Purohita*; cp. also AB. viii. 1, 5: *brahma khalu vai kṣatrāt púrvam the Brāhmaṇa certainly precedes the Kṣatriya*.

९ अप्रतीतो जयति सं धनानि अप्रतिद्वितः । जयति । सम् । धनानि ।
 प्रतिजन्यान्युत या सजन्या । प्रतिजन्यानि । उत । या । सजन्या ।
 अवस्थै यो वरिवः कृणोति अवस्थैः । योः । वरिवः । कृणोति ।
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे । राजा । तम् । अवन्ति । देवाः ॥

९ *ápratiéto jayati sám dhánāni
 práti�anyāni utá yá sájanyā.
 avasyáve yó várivah kṛṇóti
 brahmaṇe rájā, tám avanti de-
 vāḥ.*

Unresisted he wins wealth both belonging to his adversaries and to his own people. The king who for the priest desiring (his) help procures prosperity, him the gods help.

After the statement in 7 that the king who honours Bṛhaspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Bṛhaspati, also prospers.

jayati sām: prp. after the vb. (p. 285 *f*). *dhānāni*: he wins wealth both abroad and at home. *avasyāve—avanti*: both words from the same root *av*: the gods help the king who helps the Brahman.

90 इन्द्रसू सोमं पिवतं वृहस्ते ॥ इन्द्रः । च । सोमंम् । पि_वत्_म् । वृहस्_ते ।
 अस्मिन्यज्ञे मन्दुसाना वृषेणसू ॥ अस्मिन् । यज्ञे । मन्दुसाना । वृषेण_सू इति
 आ वा विश्वन्वन्दवः स्वामुवो ॥ आ । वा_म् । वि_श्वन्तु । इन्द्रवः । सु_आ_मुवोः ।
 अस्मि रुयिं सर्वैवीरं नि यच्छतम् ॥ अस्मि इति । रुयिम् । सर्वैवोरम् । नि ।
 यच्छतम् ॥

10 Índras ca sómam pibatam, *O Indra and Bṛhaspati, drink*
 Bṛhaspate, *the Soma, rejoicing at this sacrifice,*
 asmīn yajñē mandasānā, vṛṣan- *O ye of mighty wealth; let the*
 vasū : *invigorating drops enter you two;*
 ā vām viśantu índavah suā- *bestow on us riches accompanied*
 bhūvo; *altogether with sons.*
 asmē rayim sárvavíram ní yach-
 atam.

Índras ca: nom. for voc. (196 *ca*; cp. *ca*, p. 228, 1 and 1 *a*). pibatam: 2. du. ipv. of pā *drink*. mandasānā: ao. pt. of mand = mad. vṛṣan-vasū: here vṛṣan = *mighty, great*; Sayaṇa explains the word as if it were a governing cd. (189 A), the normal form of which would, however, be vṛṣāṇ-vasu (189 A 2; cp. p. 455 *b*). Note that in the Pada text the cd. is first marked as *Pragṛhya* with *iti* and then analysed; also that in the analysis the first member here appears not in its pause form vṛṣan (65) but in its Sandhi form with *ṇ* as not final. rayim sárvavíram: that is, wealth with offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 *c*). yachatam: 2. ipv. pr. of yam. Here we have the intrusion of

a Jagati stanza in a Trishtubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Bṛhaspati, as in the whole of the preceding hymn, iv. 49.

११ वृहसपत इन्द्र वर्धतं नः
सचा सा वां सुर्मतिभूत्से ।
अविष्टुं धियो जिगृतं पुरंधीर्
जज्ञस्मयो वनुषामरातीः ॥

वृहसपते । इन्द्र । वर्धतम् । नः ।
सचा । सा । वाम् । सुर्मतिः । भूतु । अ॒से
रति ।
अविष्टम् । धियः । जिगृतम् । पुरंधीः ।
जज्ञस्मम् । अ॒यः । वनुषाम् । अरातीः ॥

11 Bṛhaspata, Indra, vārdhatam
nah;
sacā sā vām sumatir bhūtu
asmé.
avistām dhīyo; jigṛtām púram-
dhīr;
jajastām aryō vanuśām árātih.

O Bṛhaspati and Indra, cause us to prosper; let that benevolence of yours be with us. Favour (our) prayers; arouse rewards; weaken the hostilities of foe and rivals.

Bṛhaspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Bṛhaspati. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sacā (177, 5) and (as in 10 d) Pragṛhya (26 c). avistām: 2. s. du. ipv. of the is ao. of av favour (145, 5). jigṛtām: 2. du. red. no. of ग्र waken; accented because beginning a new sentence (p. 467 b). dhīyas . . . púramdhīs: these words often appear side by side and in contrast: the former then meaning *prayers* for gifts, the latter the *bestowal* (dhi from dhā *bestow*) of *plenty* (púram an acc.; cp. the Pāda-pātha). púramdhīs here is also opposed to árātis (lit. *lack of liberality*) in d. jajastām: 2. du. ipv. pf. of jas. aryás: gen. of arī (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanuśām are co-ordinate and dependent on árātis; this appears from various parallel passages, as aryō árātih *hostilities of the foe* (vi. 16, 27);

aghāny aryō, vanuśām árātayah evil deeds of the foe, hostilities of rivals (vii. 88, 5); *abhitim aryō, vanuśām śavāmsi the onset of the foe, the might of rivals* (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UṢĀS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uṣas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uṣas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (*uṣāsā-náktā* and *náktosāsā*). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Aśvins (vii. 71). When the Aśvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (maghóni).

The name of Uṣas is derived from the root *vas*, *to shine*, forms of which are often used with reference to her in the hymns in which she is invoked.

iv. 51. Metre : Triṣṭubh.

१ इदम् खत्युतम् पुरस्ताज् ॥ इदम् । ऊ इति । खत् । पुरुतम् । पुर-
ज्योतिस्मसो वयुनावदस्तात् । स्तात् ।
नूनं द्विवो दुहितरो विभातीरु ॥ ज्योतिः । तमसः । वयुनवत् । अस्तात् ।
गातुं छणवन्नुषसो जनाय ॥ नूनम् । द्विवः । दुहितरः । विभातीः ।
गातुम् । छणवन् । उषसः । जनाय ॥

1 idám u tyát purutámam purás-
tāj
jyótis támaso vayúnāvad asthāt.
núnám divó duhitáro vibhātir
gätúm kṛṇavann Uṣásó jánāya.

*This familiar, most frequent light
in the east, with clearness has stood
(forth) from the darkness. Now
may the Dawns, the daughters of
the sky, shining afar, make a path
for man.*

tyád : see p. 297, 5. purutámam : because appearing every morning ; hence Uṣásas the *Dawns* in d. támasas : abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as mārga *road*, prajñāna *cognition*, and kānti *beauty*. Pischel favours the first of these. Sāyaṇa here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gätúm in d. núnám : note that in the RV. this word always means *now*. divó duhitáras : from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gätúm : cp. vi. 64, 1: 'she makes all fair paths easy to traverse'. kṛṇavan : 3. pl. sb. ; explained by Sāyaṇa as 3. pl. ipf. ind., akurvan.

२ अस्तु चित्रा उषसः पुरस्तान्
मिता ईव सर्वोधरेषु ।
व्यु ब्रजस्य तमसो द्वारा-
श्नन्तीरवृच्छुच्यः पावकाः ॥

अस्तुः । चित्रा इति । चित्राः । उषसः । पुर-
स्तान् ।
मिता: ईव । सर्ववः । अधरेषु ।
वि । चित्रा इति । ब्रजस्य । तमसः । द्वारा ।
उषन्तीः । अवृन् । शुच्यः । पावकाः ॥

2 ásthur u citrá Uśásah purástān,
mitá iva svárvavō adhvareśu.
ví ū vrajásya támaso duárá
uchántir avrañ chúcayah pa-
vákah.

*The brilliant Dawns have stood
in the east, like posts set up at
sacrifices. Shining they have un-
closed the two doors of the pen of
darkness, bright and purifying.*

Uśásas : that is, each of the preceding Dawns and the present one. mitás : pp. of mi fix. svárvavas : that is, shining with ointment ; cp. i. 92, 5 : svárum ná péso vidátheśu áñjañ, citrám divó duhitá bhānum ásret *the daughter of heaven has spread her brilliant beam, like one who at divine worship anoints the post, the ornament (of the sacrifice)*. Note that u in e is lengthened though followed by two consonants (p. 437 a 8). vrajásya : a simile with iva omitted ; cp. i. 92, 4 ; gávo ná vrajám ví Uśá ávar támaḥ *Dawn has unclosed the darkness as the cows their stall*. dvárā : the two folds of the door, the dual of dvár often being used thus. ví : to be taken with avrañ, 8. pl. root ao. of vr̥ cover. uchántis : pr. pt. of 1. vas *shine*. śucáyah pāvakāḥ : these two adjectives very often appear in juxtaposition. On the pronunciation of pāvaká see p. 437 a.

३ उषन्तीरव चितयन्त भोजान्
राधोदेयायोषसो मधोनीः ।
शुचिचे शूनः पण्यः ससन्तु-
सुधमानास्तमसो विमध्ये ॥

उषन्तीः । अव । चितयन्त । भोजान् ।
राधोदेयाय । उषसः । मधोनीः ।
शुचिचे । शूनरिति । पण्यः । ससन्तु ।
शुधमानाः । तमसः । विमध्ये ॥

४ uchántir adyá citayanta bhoján
rādhodéyāya Uśáso maghónih.

*Shining to-day may the bounteous
Dawns stimulate the liberal to the*

acitrē antāḥ paṇāyah sasantu, giving of wealth. In obscurity let
ābudhyamānās támaso víma- the niggards sleep, unwakening in
dhye. the midst of darkness.

citayanta : 8. pl. Ā. inj. ; explained by Sayana as an indicative :
prajñāpayanti they instruct.

४ कुवित्स देवीः सनयो नवी वा
थामो बभूयादुष्टो वो अवा ।
थिना नवरवे अङ्गिरे दशरवे
सप्तास्ये रेवती रेषदूष ॥

कुवित् । सः । देवीः । सनयः । नवः । वा ।
थामः । बभूयात् । उषसः । वः । अवः ।
थिन । नवरवे । अङ्गिरे । दशरवे ।
सप्तास्ये । रेवतीः । रेषत् । उष ॥

4 kuvit sá, devih, sanáyo návo vā
yámo babhúyád, Uṣaso, vō
adyá :
yénā Návagve, Ángire, Dásagve
sáptásye, revatī, revád ūṣá ?

Should this be an old course or
a new for you to-day, O divine
Dawns : (is it that) by which ye
have shone wealth, ye wealthy ones,
upon Navagva, Ángira, and Da-
sagva the seven-mouthed ?

babhúyát : op. pf. of bhū, accented on account of kuvit (ep. notes on ii. 85, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Ángiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Paṇis and by Vala. The allusion in saptásye is uncertain ; in iv. 50, 4 it is an epithet of Brhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be : bring us wealth to-day as ye did to Navagva, Ángiras, Daśagva and Brhaspati. revatī revát : these words are found connected in other passages also. ūṣá : 2. pl. pf. act. of 1. vas shine.

५ शूयं हि देवीर्ष्टत्युग्मिरश्चैः
परिप्रयाथ सुवनानि सुवाः ।
प्रबोधर्यन्तीष्टपसः सुसन्तै
द्विपाद्वत्प्राप्तरथाय जोवम् ॥

शूयम् । हि । देवीः । र्ष्टत्युग्मिभिः । श्चैः ।
परिप्रयाथ । सुवनानि । सुवाः ।
प्रबोधर्यन्तीः । उषसः । सुसन्तम् ।
द्विपात् । चतुःपात् । चरथाय । जोवम् ॥

5 yūyām hí, devīr, ṛtayúgbhir For you, O goddesses, with your
 ásvaiḥ steeds yoked in due time, proceed
 pariprayāthā bhúvanāni sa- around the worlds in one day,
 dyāḥ, awakening, O Dawns, him who
 prabodháyantīr, Uṣasāḥ, sasán- sleeps, the two-footed and the four-
 tam, footed living world, to motion.
 dvipáč cátuspāč caráthāya jí-
 vám.

pariprayāthā: accented owing to hí; on the accentuation of verbal prepositions see p. 469 B a. prabodháyantīs: cp. i. 92, 9, viśvam jīvám caráse bodháyantī *wakening every living soul to move.* cátuspād: note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipád and jīvám are all neuter.

६ क्वं स्तिदासां कतमा पुराणी छं । स्तित् । आसाम् । कतमा । पुराणी ।
 यया॑ विधाना॑ विद्धुर्भैर्मूणाम् । यया॑ । विधाना॑ । विद्धुः । भैर्मूणाम् ।
 शुभं यच्छुभा॑ उषस॒चरन्ति॑ शुभम् । यत् । शुभाः । उषसः । चरन्ति॑ ।
 न वि ज्ञायन्ते॑ स॒दृशीरजूर्याः॑ न । वि । ज्ञायन्ते॑ । स॒दृशीः॑ । अ॒जूर्याः॑ ॥

6 kúā svíd āsām katamá purāṇí Where, pray, and which ancient
 yáyā viddhānā vidadhúr ṛbhū- one of them (was it) at which they
 nám? (the gods) imposed the tasks of the
 súbhām yáč chubhrá Uṣasāś Rbhūs? When the beaming dawns
 cáranti, proceeded on their shining course, they
 ná ví jñāyante sadíśir ajuryáḥ. are not distinguished alike, unaging.

āsām: of the dawns. yáyā: in a temporal sense = at whose time. vidadhúr: *they, the gods, enjoined:* this probably refers to the most distinctivefeat of the Rbhūs, that of making one bowl into four; cp. i. 161, 2: ékam camasám catúrah kṛṇotana, tād vo devá abruvan 'make the one bowl four', that the gods said to you; that was one of their viddhānā tusk. súbhām: cognate acc. ná ví jñāyante: they are always the same; cp. i. 92, 10, púnah-punar jñāyamānā purāṇí samānám várṇam abhi súmbhamānā being

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

ता पा ता भृद्रा उषसः पुरासुर	ताः । घ । ताः । भृद्राः । उषसः । पुरा ।
अभिष्ठिद्युम्ना चृतज्ञातसत्वाः ।	आसुः ।
यासीजानः शशमान उक्थे:	अभिष्ठिद्युम्नाः । चृतज्ञातसत्वाः ।
सुवच्छस्त्रविणं सद्य आप ॥	यासु । द्वेजानः । शशमानः । उक्थे ।
	सुवन् । शंसन् । द्रविणम् । सद्यः । आप ॥

7 tú ghā tā bhadrā Uśásah pu-
rásur,
abhiṣṭidyumnā rtájatasatyāḥ;
yásu ijānāḥ śáśamānā ukthāih
stuváñ, chámsan, drávinam sa-
dyá ápa.

*Those indeed, those Dawns have
formerly been auspicious, splendid
in help, punctually true; at which
the strenuous sacrificer with reci-
tations praising, chanting, has at
once obtained wealth.*

On purā with pf. see 213 A. ijānás : pf. pt. Ā. of yaj sacrifice. śáśamānā : pf. pt. Ā. of śam labour. stuváñ chámsan = stuván + śámsan (40, 1). The general meaning of the stanza is: former dawns have brought blessings to the sacrificer; may they do so now.

८ ता आ चरन्ति समना पुरस्तात्	ताः । आ । चरुन्ति । समना । पुरस्तात् ।
समानतः समना पंप्रथानाः ।	समानतः । समना । पंप्रथानाः ।
चृतस्य देवीः सदसो बुधाना	चृतस्य । देवीः । सदसः । बुधानाः ।
गवां न सर्गां उषसो जरन्ते ॥	गवाम् । न । सर्गाः । उषसः । जरन्ते ॥

8 tā ā caranti samanā purástāt,
samānataḥ samanā paprathā-
nāḥ.
ṛtásya devīḥ sádaso budhānā,
gávām ná sárgā, Uśáso jarante.

*They approach equally in the
east, spreading themselves equally
from the same place. The god-
desses walking from the seat of
order, like herds of kine let loose,
the Dawns are active.*

sa^manā: always in the same way. sa^manatás; cp. i. 124, 3: prajānati iva, ná díśo mināti as one who knows (the way). she loses not her direction. rtásya sádasah: abl. dependent on budhānāḥ (cp. 10); cp. i. 124, 3; rtásya pánthām ánv eti sādhú she follows straight the path of order. budhānás: ao. pt., awaking (intr.), not = bodhayantyas wakening (trans.) according to Sāyaṇa; when Ā. and without an object, budh is intr.; cp. ábodhi has awoke, said of Uśas (i. 92, 11; iii. 61, 6; vii. 80, 2). gavám ná sárgāḥ: cp. iv. 52, 5, práti bhadrá adṛksata gávám sárgā ná raśmáyah the auspicious rays (of dawn) have appeared like kine let loose. jarante: are awake = are active, are on the move (cp. á caranti in a and 9 a, b); are praised (stūyante) according to Sāyaṇa.

८ ता इत्येऽुव समना समानीर् ताः । इत् । तु । एव । समना । समानीः ।
अमीतवर्णा उषसश्चरन्ति । अमीतवर्णाः । उषसः । चरन्ति ।
गृहनीरभ्वमसितं रुशंस्त्रिः । गृहनीः । अभ्वम् । असितम् । रुशंत्रिः ।
शुक्रास्तनुभिः शुचयो रुचानाः ॥ शुक्राः । तनुभिः । शुचयः । रुचानाः ॥

९ tā in nū evā sa^manā samānīr, Those Dawns even now equally
ámītavarṇā Uśásas caranti. the same, of unchanged colour,
gúhantir ábhvam ásitam, rúśad- move on; concealing the black
bhiḥ bhis
śukrás tanúbhiḥ, śucayo, ruc- monster, bright with gleaming
ānāḥ. forms, brilliant, beaming.

On the accentuation of nv èvā see p. 450, 2 b. ábhvam: cp. i. 92, 5, bádhate kṛṣṇám ábhvam she drives away the black monster (of night). rúśad�his: m. form irregularly agreeing with the f. tanúbhis. Note that the Pada text does not separate the endings bhyām, bhis, bhyas, su from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e. g. priyébhīs, but pitf̄ébhīs.

१० रुथिं दिवो दुहितरो विभातीः रुथिम् । दिवः । दुहितरः । विभातीः ।
प्रजावन्तं यद्यताम्भासु देवीः । प्रजावन्तम् । यद्यत् । अभासु । देवीः ।

स्वोनादा वः प्रतिबुध्मानाः
सुवीर्यस्य पतयः स्वामः ॥

स्वोनात् । आ । वः । प्रतिबुध्मानाः ।
सुवीर्यस्य । पतयः । स्वामः ॥

10 rayim, divo duhitaro, vibhātīp
prajāvantam yachatāsmāsu, de-
viḥ.

sionād ā vaḥ pratibudhyamānāḥ,
suviriasya pátayah siāma.

*O daughters of Heaven, do ye
shining forth beslow on us, god-
desses, wealth accompanied by off-
spring. Awaking from our soft
couch towards you, we would be
lords of a host of strong sons.*

yachata: pr. ipv. of yam, here construed with the loc.; the usual case is the dat. (200 A 1). pratibudhyamānāḥ: with ā and abl., cp. budhānā with abl. in 8 c.

9 तद्वौ दिवो दुहितरो विभूतीरु
उप ब्रुव उषसो यज्ञकेतुः ।
यथं स्वाम युशसो जनेषु
तद्वौश्च धूतां पूर्णिवी च देवी ॥

तत् । वः । दिवः । दुहितरः । विभूतीः ।
उपै । ब्रुवै । उषसः । यज्ञकेतुः ।
यथम् । स्वाम् । युशसः । जनेषु ।
तत् । शीः । च । धूताम् । पूर्णिवी । च ।
देवी ॥

11 tād vo, divo duhitaro, vibhātīr
úpa bruva, Uşaso, yajñāketuh: vayām siāma yaśāso jáneṣu;
tād Dyáus ca dhattām Pr̥thiví
ca devī.

*For that I whose banner is the
sacrifice, O daughters of Heaven,
implore you that shine forth, O
Dawns: we would be famous among
men; let Heaven and the goddess
Earth grant that.*

vibhātīr: to be taken with vas. úpa bruva: with two acc. (p. 304, 2). yajñāketus: the singer thus describes himself; in i. 113, 19 the Dawn is called yajñásya ketuh *the signal of the sacrifice*. yaśāso (accent, p. 453, 9 A a) jáneṣu: this phrase frequently occurs in prayers. vayām: the poet having in b spoken in the sing. on his own behalf, now changes, as often, to the pl., so as to include the others who are present. dhattām: 3. du. of dha, accented, though not beginning a sentence, because of ca . . . ca (see p. 468 β).

AGNÍ

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre : Jagatī.

१ जनस्य गोपा अजनिष्ट आगृविर्
अभिः सुदर्शः सुविताय नव्यसे ।
घृतप्रतीको वृहता दिविस्यृशां
द्युमद्वि भाति भरतेभ्यः शुचिः ॥

जनस्य । गोपाः । अजनिष्ट । आगृविः ।
अभिः । सुदर्शः । सुविताय । नव्यसे ।
घृतप्रतीकः । वृहता । दिविस्यृशां ।
द्युमद्वि । भाति । भरतेभ्यः । शुचिः ॥

1 Jánasya gopá ajanisṭa jágrvir
Agníh sudáksah suvitáya ná-
vyase.
ghṛtápratíko bṛhatá divispfśā
dyumád ví bhāti bharatébhiaḥ
śúciḥ.

Guardian of the people, watchful,
most skilful, Agni has been born
for renewed welfare. Butter-faced,
bright, he shines forth brilliantly
for the Bharatas with lofty, heaven-
touching (flame).

gopás : 97, 2. ajanisṭa: is ao. of jan generate. su-dáksas: a Bv. (p. 455 c a). suvitáya: final dat. (p. 314, B 2). návyase: dat. of cpv. of náva new. ghṛtá-pratíkas: cp. yásya prátkam áhutam ghṛténa whose face is sprinkled with butter (vii. 8, 1) as an analysis of the cd. bṛhatá: supply téjasā. bharatébhyas: for the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer belongs.

२ यज्ञस्य केतुं प्रथमं पुरोहितम्
अभिं नरस्त्रिष्वधुस्ये समीधिरे ।
इद्वेण देवैः सरथं स बर्हिषि
सीदुन्नि होता यज्ञथाय सुक्रतुः ॥

यज्ञस्य । केतुम् । प्रथमम् । पुरोहितम् ।
अभिम् । नरः । त्रिस्त्रिष्वधुस्ये । सम । ईधिरे ।
इद्वेण । देवैः । सरथम् । सः । बर्हिषि ।
सीदुन्नि । होता । यज्ञथाय । सुक्रतुः ॥

2 yajñásya ketúm, prathamám
puróhitam,
Agním náras, triṣadhaṣṭhé sám
idhire.

As banner of sacrifice, as first
domestic priest, men have kindled
Agni in the threefold abode. (Com-
ing) on the same car with Indra

v. 11. 8]

īndreṇa devāḥ sarātham sá and the gods may that most wise
 barhiṣi Invoker sit down on the sacrificial
 sidañ ní hótā yajáthāya su- grass for sacrifice.
 krátuh.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmáketum . . . yajñánām ketúm the Invoker, the smoke-bannered banner of sacrifices; cp. 8 d. prathamám: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nf (p. 91). tri-śadhaṣṭhá: on the three sacrificial altars; Sandhi 67 b. sám idhire: pf. of idh kindle; have kindled and still kindle (cp. p. 842 a). saráthara: adv. governing īndreṇa and deváis (cp. p. 309, 2). sidañ ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). yajáthāya: final dat. (p. 314, B 2).

3 असंमृष्टो जायसे मात्रोः शुचिर्
 मन्दः कविश्वदतिष्ठो विवस्तः ।
 धृतेन त्वावर्धयत्पम आङ्गत
 धूमसे केतुरभविष्यति ॥

3 ásammr̄sto jāyase mātróh śúcīr. Uncleansed thou art born bright
 mandráh kavír úd atiṣṭho Vi- from thy two parents. Thou didst
 vásvatāh. arise as the gladdening sage of
 ghṛténa tvāvardhayann, Agna Vivasvant. With butter they
 áhuta,
 dhūmás te ketúr abhaved diví strengthened thee, O Agni, in whom
 śritáh. the offering is poured. Smoke be-
 came thy banner that reached to
 the sky.

असंमृष्टः । जायसे । मात्रोः । शुचिः ।
 मन्दः । कविः । उत् । आतिष्ठः । विवस्तः ।
 धृतेन । त्वा । अवर्धयन् । धूमे । आङ्गत् ।
 धूमः । ति । केतुः । अभवत् । द्विवि । श्रितः ॥

ásam-mr̄ṣṭas: pp. of mr̄j wipe, opposed to śúcīs, though un-
 cleansed, yet bright. mātrós: abl. du.: the two fire-sticks, from
 which Agni is produced by friction. úd atiṣṭhas: 3. s. ipf. of sthā
 stand. Vivásvatās: gen. dependent on kaví; the sage (a common
 designation of Agni) of Vivásvant, the first sacrificer tvā: the

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. *avardhayan* : that is, made the fire burn up with the ghee poured into it ; explained by *ā-huta*. *dhūmás*, &c. : affords an analysis of Agni's epithet *dhūmáketu* (cp. note on 2 a). *diví* : loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 845, B).

४ अभिर्भै यज्ञसुर्य वेतु साधुया-
मिं नरो वि भरन्ते गृहेऽगृहे ।
अभिर्दूतो अभवद्व्यवाहनो
६ मिं वृणाना वृणते कविक्रतुम् ॥

अभिः । नः । यज्ञम् । उपै । वेतु । साधुया ।
अभिम् । नरः । वि । भरन्ते । गृहेऽगृहे ।
अभिः । दूतः । अभवत् । द्व्यव्यवाहनः ।
अभिम् । वृणानाः । वृणते । कविक्रतुम् ॥

4 *Agnír no yajñám úpa vetu sādhuyá.* *Let Agni come straightway to our sacrifice. Men carry Agni hither and thither in every house.*
Agním náro ví bharante grhé- *Agni became the messenger, the*
grhe. *carrier of oblations. In choosing*
Agnír dütó abhavad dhavya- *Agni they choose one who has the*
váhano. *wisdom of a seer.*
Agním vṛṇānā vṛṇate kavikra-
tum.

vetu : 8. s. ipv. of *vī*. *bharante* : see note on *bhr*, ii. 83, 10 a. *grhé-grhe* : 189 C a. *dütás* : Agni is characteristically a messenger as an intermediary between heaven and earth. *dhavyaváhanas* : Sandhi, 54. *vṛṇānás* : pr. pt. A. of 2. *vṛ*, choosing Agni as their priest. *vṛṇate* : 3. pl. pr. A of 2 *vṛ*.

५ तुभ्येदमभि मधुमत्तम् वच्स
तुभ्यं मनीषा इयमसु शं हुदे ।
त्वा गिरः सिन्धुभिवावनीर्महीर्
आ पूण्यन्ति शवसा वर्धयन्ति च ॥

तुभ्यं । इदम् । अभि । मधुमत्तमम् । वच्सः ।
तुभ्यम् । मनीषा । इयम् । असु । शम् । हुदे ।
त्वाम् । गिरः । सिन्धुमहीर् । अवनीर् ।
आ । पूण्यन्ति । शवसा । वर्धयन्ति । च ॥

5 túhyedám, Agne, mádhumat-
tamam vácas,
túhyam maniṣá iyám astu sám
hṛdē.
tuám gírah, síndhum ivávánir
mahír,
á prṇanti sávasā, vardháyanti ca.

For thee, O Agni, let this most honied speech, for thee this prayer be a comfort to thy heart. The songs fill thee, as the great rivers the Indus, with power, and strengthen thee.

túhya : this form of the dat. of tvám occurs about a dozen times in the Samhitā text beside the much commoner túhyam (as in b) ; it occurs only before vowels with which it is always contracted, having only once (v. 30, 6) to be read with hiatus. maniṣá iyám : in this and two other passages of the RV. the ā of maniṣá is not contracted in the Samhitā text, because it precedes the caesura. sám : in apposition, as a *delight* or *comfort*. síndhum iva : this simile occurs elsewhere also ; thus índram uktháni vāvṛdhuḥ, samudrám iva síndhavaḥ *the hymns strengthen Indra as the rivers the sea*. á prṇanti : from pṛ fill. sávasā : because hymns, like oblations, are thought to give the gods strength. vardháyanti : cs. of vṛdh grow ; accent, p. 466, 19 a.

६ त्वाम् ये अङ्गिरसो गुहा हितम्
अन्विन्दच्छियाणं वनेवने ।
स जायसे मथ्यमानः सहौ महत्
त्वामाङ्गः सहस्रसुचमङ्गिरः ॥

त्वाम् । अमे । अङ्गिरसः । गुहा । हितम् ।
अनु । अविन्दन् । शिश्रियाणम् । वनेऽवने ।
सः । जायसे । मथ्यमानः । सहौ । महत् ।
त्वाम् । आङ्गः । सहस्रः । पुचम् । अङ्गिरः ॥

6 tuám, Agne, Ángiraso gúhā
hitám
ánv avindañ chiśriyānám vane-
vane.
sá jāyase mathyámānah saho
mahát :
tuám āhuḥ sáhasas putrám,
Ángirah.

Thee, O Agni, the Ángirases discovered hidden, abiding in every wood. Thus thou art born, when rubbed with mighty strength : they call thee the son of strength, O Ángiras.

Āngirasas: an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). gúhā hitám placed (pp. of *dhā*) *in hiding, concealed*, explained by śíriyāñám váné; *having betaken himself* (pf. pt. of *śri*) *to, resting in, all wood.* ánv avindan: *they found him out* as a means of sacrifice; Sandhi, 40. váné-vane: 189 C a. sá: *as such* = as found in wood (cp. p. 294 b). mathyámānas: pr. pt. ps. of *math stir*, being produced by the friction of the kindling sticks. sáho mahát: cognate acc. = *with mighty strength* (cp. sáhasā yó mathító jāyate nýbhiḥ *he who when rubbed by men with strength is born*, vi. 48, 5); this being an explanation of why he is called sáhasas putrám *son of strength*: this, or sáhasah sūnúḥ, is a frequent epithet of Agni; Sandhi, 43, 2 a. Āngiras: see note on a.

PARJÁNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense; but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (ásura) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyans.

v. 83. Metre: 1. 5-8. 10. Triṣṭubh; 2-4. Jagatī; 9. Anuṣṭubh.

१ अश्वं वद तवसं गीर्भिरस्मिः	अश्वं । वद् । तवसम् । गीर्भिः । अस्मिः ।
सुहि पर्जन्यं नमसा विवास ।	सुहि । पर्जन्यम् । नमसा । आ । विवास् ।
कनिकददृष्टभी जीरदांगु	कनिकदत् । दृष्टभः । जीरदांगुः ।
रेतो दधात्योषधीषु गर्भेम् ॥	रेतः । दधाति । ओषधीषु । गर्भेम् ॥

1 áchā vada tavásam gírbhír
 ábhīḥ;
stuhi Parjányam; námasá vi-
 vāsa.
kánikradad vṛṣabhd jírádānū
réto dadhāti óṣadhiṣu gárbham.

Invoke the mighty one with these songs; praise Parjanya; seek to win him with obeisance. Bellowing, the bull of quickening gifts places seed in the plants as a germ.

áchā: with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: ds. of van *win*. kánikradat: see iv. 50, 5 d. vṛṣabhd: Parjanya. jírádānū: Sandhi, 47; his quickening gift is rain = rétas in d. gárbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

2 वि वृषान् हन्त्युत हन्ति रुषसि वि। वृषान्। हन्ति। उत। हन्ति। रुषसः।
विश्वं विभाय भुवनं महावधात्। विश्वम्। विभाय। भुवनम्। महावधात्।
उतानांगा ईषते वृष्णावतो उत। अनांगाः। ईषते। वृष्णावतः।
यत्पर्जन्यः सुनयन् हन्ति दुष्टातः॥ यत। पर्जन्यः। सुनयन्। हन्ति। दुःष्टातः॥

2 vi vṛksān hanti utá hanti ra-
 ksáso:
vísvam bibhāya bhúvanam ma-
 hávadhāt.
utánāgā ísate vṛṣṇiāvato,
yát Parjányah stanáyan hánti
 duṣkítah.

He shatters the trees and he smiles the demons: the whole world fears him of the mighty weapon. Even the sinless man flees before the mighty one, when Parjanya thundering smites the evil-doers.

bibhāya: pf. of bhī = pr. (p. 342 a). mahávadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇiāvatas: Parjanya; abl. with verbs of fearing (p. 316 b). ánāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣkítas; hence the utá before it has the force of *even*. On the internal Sandhi of duṣkít see 43, 2 a.

3 रुथीव कश्याश्वौ अभिच्छिप्त् रुथीऽद्व। कश्या। अश्वान्। अभिच्छि-
आविर्द्वान्त्वते वृष्णौ तु अहौ। प्ति॒प्त॒।

दूरात्सिंहस्य सूनथा उदीरते आविः । दूतान् । दृश्युते । वर्षीन् । अहं ।
यत्पूर्जन्वः छणुते वर्षे न नमः ॥ दूरात् । सिंहस्य । सूनथाः । उत् । ईरते ।
यत् । पूर्जन्वः । दृश्युते । वर्षीम् । नमः ॥

3 rathí iva káśayásvām abhikṣi- *Like a charioteer lashing his*
pánn,
évir dütán kṛṇute varṣiām áha. *horses with a whip he makes mani-*
dūrát simhásya stanáthā úd *fest his messengers of rain. From*
írate,
yát Parjányah kṛṇuté varṣiām *afar arise the thunders of the lion,*
nábhah. *when Parjanya makes rainy the*
sky.

rathí: N. of rathín, much less common than rathí, N. rathís. The contraction rathíva also occurs in x. 51, 6; rathír iva is much commoner and would have been metrically better here. dütán: the clouds. simhásya stanáthāh: condensed for 'the thunders of Parjanya like the roars of a lion. varṣyám: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2b. kṛṇuté: note that kṛ follows the fifth class in the RV., kṛṇóti, &c.; karóti does not appear till the AV., cp. p. 145, 4.

4 प्र वाता वान्ति पतयन्ति विद्युत् प्र । वाताः । वान्ति । पतयन्ति । विद्युतः ।
उदीषधीर्जिहते पिन्वते स्तः । उत् । श्रीषधीः । जिहते । पिन्वते । स्तः ।
इरा विश्वस्मि भुवनाय जायते रिति स्तः ।
यत्पूर्जन्वः पृथिवीं रेत्सावति ॥ इरा । विश्वस्मि । भुवनाय । जायते ।
यत्पूर्जन्वः । पृथिवीम् । रेत्सा । अवति ॥

4 prá vátā vánti; patayanti vi- *The winds blow forth, the light-*
dyúta;
úd óśadhir jíhate; pínvate súah. *nings full; the plants shoot up;*
írā vísvasmai bhúvanāya jāyate, *heaven overflows. Nurture is born*
yát Parjányah prthivím rétasá- *for the whole world when Parjanya*
vati. *quicken the earth with seed.*

vánti, jihate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bádhate, i. 35, 9 c. On the secondary root pínv see 134, 4 β. írā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagati triplet (2-4) is bound together by a refrain beginning with yát Parjányaḥ and varying the idea 'when Parjanya rains'.

५ यस्य ब्रूते पृथिवी नन्तमीति	यस्य । ब्रूते । पृथिवी । नन्तमीति ।
यस्य ब्रूते शुफुच्चर्मुरीति ।	यस्य । ब्रूते । शुफुच्चर्मुरीति ।
यस्य ब्रूते ओषधीर्विश्वरूपाः	यस्य । ब्रूते । ओषधीः । विश्वरूपाः ।
स नः पर्जन्य महि शर्मै यहु ॥	सः । नः । पर्जन्य । महि । शर्मै । यहु ॥

५ yásya vraté pṛthiví nánnamíti; *In whose ordinance the earth*
 yásya vraté sáphávaj járbhuríti, *bends low; in whose ordinance*
 yásya vratá óśadhir viévá- *hoofed animals leap about; in*
 rúpāḥ: *whose ordinance plants are omni-*
 sá nah, Parjanya, máhi sáarma *form, as such, O Parjanya, bestow*
 yacha. *mighty shelter on us.*

yásya vraté: that is, in obedience to whose law. nánnamíti: int. of nam (see 173, 2 b; 172 a). sáphávat: that which has hoofs, used as a n. collective. járbhuríti: int. of bhur quiver (174 a). óśadhis: the following adj. viévárúpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom. corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ दिवो नौ वृष्टि मरुतो ररीध्वं	दिवः । नः । वृष्टिम् । मरुतः । ररीध्वम् ।
प्र पिन्वत् वृष्णो अश्वस्य धाराः ।	प्र । पिन्वत् । वृष्णः । अश्वस्य । धाराः ।
अर्वाङ्गुतेन स्तनयितुनेहा	अर्वाङ्गु । एतेन । स्तनयितुना । आ । दृहि ।
अपो निषिद्धनसुरः पिता नः ॥	अपः । निषिद्धन् । असुरः । पिता । नः ॥

६ divó no vṛṣṭim, Maruto rari-
 dhvam; Give us, O Maruts, the rain
 of heaven; pour forth the streams

prá pinvata vṝṣṇo ásvasya dhā- of your stallion. Hither with this
rāh. thunder come, pouring down the

arvān eténa stanayitnúnéhi, waters as the divine spirit our
apó niśīncánn ásuraḥ pitā nah. father.

divás: this might be abl., *from heaven*, as it is taken to be by Sayaṇa; but it is more probably gen., being parallel to ásvasya dhárāḥ in b; cp. ix. 57, 1, prá te dhárā, divó ná, yanti vṝṣṭáyah thy streams go forth like the rains of heaven. rarīdhvam: 2. pl. pr. ipv. of rā give (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 13). vṝṣṇo ásvasya: = *stallion*. In c d Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náhi; -néhi is based on the artificial contraction -ná (= -nā á) + ihi. The same Sandhi occurs in īndréhi (i. 9, 1) for īndra á ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthás in 3 c. apás = vṝṣṭim in a and dhárās in b. ásuraḥ pitā nah: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अभि क्रन्द सुनय गर्भमा धा
उदुन्वता परि दीया रथेन ।
हृतिं सु कर्ष विषितं व्यञ्ज
समा भवन्तुद्वती निपादाः ॥

7 abhi kranda; stanáya; gárbham
á dhā;
udanvátā pári diyā ráthena.
dítim sú karṣa víshitam níā-
ñicam:
samá bhavantu udváto nipádáḥ.

अभि । क्रन्दु । सुनय । गर्भम् । आ । धा: ।
उदुन्वता । परि । दीय । रथेन ।
हृतिम् । सु । कर्ष । विषितम् । व्यञ्जम् ।
समाः । भवन्तु । उद्वतः । निपादाः ॥

Bellow towards us; thunder;
deposit the germ; fly around with
thy water-bearing car. Draw well
thy water-skin unfastened down-
ward: let the heights and valleys
be level.

stanāya: accented as forming a new sentence. gárbham: cp. 1 d, réto dadhāti óśadhiṣu gárbham. dhās: 2. s. root ao. sb. of 1. dhā. diyā: with final vowel metrically lengthened. dītīm: the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. vīśitam (from si tie): untied so as to let the water run out. nyāñcam: predicative: = so that the untied orifice turns downward. samás: that is, may the high and the low ground be made level by the surface of the water covering both.

स महान् कोशमुद्दचा नि षिञ्च महान् । कोशम् । उत् । अच् । नि ।
 स्थन्दनां कुचा विषिताः पुरस्तात् । षिञ्च ।
 घृतेन यावापृथिवी वृन्धि स्थन्दनाम् । कुचाः । विषिताः । पुर-
 सुप्रपाणं भवत्याभ्यः ॥ रस्तात् ।
 घृतेन । यावापृथिवी इति । वि । उन्धि ।
 सुप्रपाणम् । भवतु । याव्याभ्यः ॥

8 mahāntam kósam úd acā, ni
 siñca; Draw up the great bucket, pour
 syāndantām kulyā vīśitāḥ pu- it down; let the streams released
 rástāt. flow forward. Drench heaven and
 ghṛténa dyāvāpṛthiví vī undhi; earth with ghee; let there be a good
 suprapāṇām bhavatu aghniā- drinking place for the cows.
 bhyāḥ.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. acā: metrical lengthening of the final a. ni siñca: Sandhi, 67 c. purāstāt: according to Sāyaṇa *eastward*, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. ghṛténa: figuratively of rain, because it produces fatness or abundance. dyāvāpṛthiví: Pragṛhya, but not analysed in the Pada text (cp. i. 35, 1 b). undhi: 2. s. ipv. of ud *wet* = unddhi. This Pāda is equivalent in sense to 7 d. suprapāṇām: note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

९ यत्पर्जन्य कनिक्रदत्

स्तनयन् हंसि दुष्कृतः ।

प्रतीदं विश्वे मोदते

यजिं च पृथिव्यामधि ॥

यत् । पर्जन्य । कनिक्रदत् ।

स्तनयन् । हंसि । दुःकृतः ।

प्रति । दृदम् । विश्वम् । मोदते ।

यत् । किम् । च । पृथिव्याम् । अधि ॥

9 yát, Parjanya, kánikradat,
stanáyan hámsi duṣkṛtah,
prátidám vísvam modate,
yát kím ca pṛthivyám ádhi.

*When, O Parjanya, bellowing
aloud, thundering, thou smitest the
evil-doers, this whole world exults,
whatever is upon the earth.*

yát Parjanya: cp. 2 d. hámsi: 2. s. pr. of han (66 A 2). yát kím ca: indefinite prn., *whatever* (19 b), explains idám vísvam *this world*; if a verb were expressed it would be bhávati.

१० अवर्षीर्विषमुदु षू गृभाया-

क्षर्धन्वान्यत्येतवा च ।

अजीजन् ओषधीभीजनाय कम्

उत प्रजाभ्योऽविदो मनीषाम् ॥

अवर्षीर्विषमुदु षू गृभाया-

क्षर्धन्वान्यत्येतवा च ।

अक्षः । धन्वानि । अतिःत्येतवे । च । इति । सु ।

अजीजनः । ओषधीः । भीजनाय । कम् ।

उत । प्रजाभ्यः । अविदुः । मनीषाम् ॥

10 ávarśir varṣám: úd u śú gr-
bhāya;

ákar dhánvāni átietavā u.

ájijana óṣadhir bhójanāya kám;
utá prajábhyo avido maniṣám.

*Thou hast shed rain: now wholly
cease; thou hast made the deserts
passable again. Thou hast made
the plants to grow for the sake of
food; and thou hast found a hymn
of praise from (thy) creatures.*

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.

ávarśīś : 2. s. s. ao. of vṛś. u śū : on the Sandhi see 67c ; on the meaning of the combination, see under u and śū, 180. grbhāya : his pr. stem is sometimes used beside grbhṇāti. ákar : 2. s. root o. of kr. áti-étavái : cp. p. 463, 14 b a. ájījanas : cp. 1 d and 4 b. tám : see 180. Here we have the exceptional intrusion of a Jagati Pāda in a Triṣṭubh stanza (p. 445, f. n. 7). avidas : a. ao. of vid ind, thou hast found = received. prajābhyas : abl., from creatures n. gratitude for the bestowal of rain.

PŪSAN

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned ; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambhā).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūsan acts as the messenger of Sūryā. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth ; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way ; and is called 'son of deliverance' (vimūco nāpāt). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (ághrṇī) is one of his exclusive epithets. The name means 'prosperer', as derived from pūṣ, cause to thrive. The evidence, though not clear, indicates that Pūsan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre : Gāyatrī.

१ सं पूषन्विदुष्टा नय
यो अङ्गसानुशासन्ति ।
य एवेदमिति ब्रवत् ॥

सम् । पूषन् । विदुष्टा । नय् ।
यः । अङ्गसा । अनुशासन्ति ।
यः । एव । इदम् । इति । ब्रवत् ॥

1 sám, Pūsan, vidúṣā naya,
yó áñjasānuśásati,
yá evédám íti brávat.

*Conjoin us, O Pūsan, with one
that knows, who shall straightway
instruct us, and who shall say (it
is) 'just here'.*

vidúṣā: inst. governed by the sense of association produced by the combination of *naya* (nī *lead*) with *sám*: cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. *anu-sásati* (3. s. pr. sb.): who shall instruct us where to find what we have lost. *idám*: not infrequently, as here, used adverbially when it does not refer to a particular substantive. *brávat*: 3. s. pr. sb. of *brū*.

2 सम् पूष्णा गमेमहि ।
यो गृहौ अभिशासति ।
इम एवेति च ब्रवत् ॥

2 sám u Pūṣṇā gamemahi,
yó grhāṇī abhiśásati,
imá evéti ca brávat.

सम् । चं इति । पूष्णा । गमेमहि ।
यो । गृहान् । अभिशासति ।
इमे । एव । इति । च । ब्रवत् ॥

*We would also go with Pūsan,
who shall guide us to the houses,
and shall say (it is) 'just these'.*

u: see p. 221, 2; on its treatment in the Pada text, p. 25, f. n. 2. Pūṣṇā: see note on *vidúṣā*, 1 a. *gamemahi* (a. ao. op. of *gam*): we would preferably go with *Pūsan* as our guide. *grhāṇ*: that is, the sheds in which our lost cattle are.

3 पूष्णश्चक्रं न रिष्टति ।
न कोशोऽव पदते ।
नो अस्य व्यथते पविः ॥

3 Pūṣṇás cakrám ná riṣyati,
ná kóśo áva padyate;
nó asya vyathate pavíh.

पूष्णः । चक्रम् । न । रिष्टति ।
न । कोशः । अव । पदते ।
नो इति । अस्य । व्यथते । पविः ॥

*Pūsan's wheel is not injured, the
well (of his ear) falls not down; nor
does his belly waver.*

nó: = ná u, also not; on the Sandhi cp. 24. kóśo va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c. Sayaṇa explains cakrám as *Pūsan*'s weapon, and *paví*s as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūṣan is a spear, an awl, or a goad ; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अस्मै हृविषाविधन्
न तं पूषापि मृष्टते ।
प्रथमो विन्दते वसु ॥

4 yó asmai havíṣávidhan,
ná tám Pūṣápi mṛṣyate :
prathamó vindate vásu.

asmai : Pūṣan ; on the syntax, see 200, A 1 f ; on loss of accent, see p. 452 B c. ápi : verbal prp. to be taken with mṛṣ. prathamás : the man who worships Pūṣan.

५ पूषा गा अन्वेतु नः
पूषा रुचत्वर्वतः ।
पूषा वाजं सनोतु नः ॥

5 Pūṣá gá ánu etu nah ;
Pūṣá rakṣatu árvatah ;
Pūṣá vajam̄ sanotu nah.

ánu etu : to be with them and prevent injury or loss. rakṣatu : to prevent their being lost.

६ पूषन् प्र गा इहि
यजमानस्य सुन्वतः ।
अस्माकं सुवतामुत ॥

6 Pūṣann, ánu prá gá ihi
yájamānasya sunvatáh,
asmákam̄ stuvatám utá.

ánu prá ihi : cp. p. 468, 20 a. yájamānasya : of the institutor of the sacrifice. stuvatám : of the priests as a body.

यः । अस्मै । हृविषा । अविधत् ।
न । तम् । पूषा । अपि । मृष्टते ।
प्रथमः । विन्दते । वसु ॥

Him who has worshipped him with oblation Pūṣan forgets not : he is the first that acquires wealth.

पूषा । गा । अनु । एतु । नः ।
पूषा । रुचतु । अवतः ।
पूषा । वाजम् । सुनोतु । नः ॥

Let Pūṣan go after our cows ; let Pūṣan protect our steeds ; let Pūṣan gain booty for us.

पूषन् । अनु । प्र । गा । इहि ।
यजमानस्य । सुन्वतः ।
अस्माकम् । सुवताम् । उत ॥

O Pūṣan, go forth after the cows of the sacrificer who presses Soma, and of us who praise thee.

६ माकिर्नेशुमाकीं रिष्ट्
माकीं सं शार्दि केवटे ।
शथारिष्टाभिरा गृहि ॥

7 mákir neśan; mákim riṣan;
mákim sám sāri kēvate:
áthariṣṭābhir á gahi.

माकिः । नेश्त् । माकीम् । रिष्ट् ।
माकीम् । सम् । शार्दि । केवटे ।
शथ । अरिष्टाभिः । आ । गृहि ॥

Let not any one be lost; let it not be injured; let it not suffer fracture in a pit: so come back with them uninjured.

neśat: inj. ao. of naś be lost (see 149 a 2). riṣat: a. ao. inj. of riṣ. sāri: ps. ao. inj. of śī crush. áriṣṭābhis: supply góbhīs.

८ शृ॒खनं पू॒षणं व॒यम्
इ॒र्यमन॑ष्टवेदसम् ।
ई॒शानं रा॒यं ई॒महे ॥

8 śr̄ṇvántam Pūṣánam vayám,
iryam ánaṣṭavedasam,
íśānam rāyá īmahe.

शृ॒खनम् । पू॒षणम् । व॒यम् ।
इ॒र्यम् । अन॑ष्टवेदसम् ।
ई॒शानम् । रा॒यः । ई॒महे ॥

Pūṣan, who hears, the watchful, whose property is never lost, who disposes of riches, we approach.

ánaṣṭa-vedasam: who always recovers property that has been lost; he is also called ánaṣṭa-paśu: whose cattle are never lost; cp. 1, 2, 5, 6, 7. rāyás: gen. dependent on íśānam (see 202 A a). īmahe: 1. pl. pr. Ā. of ī go governing the acc. Pūṣánam: cp. 197 A 1.

९ पू॒षनव॑ व्रते व॒यं
न रिष्येम् कदा॑ च॒न ।
खो॒तारस्त इ॒ह स्म॒सि ॥

9 Pūṣan, táva vraté vayám
ná riṣyema kádā caná:
stotáras ta ihá smasi.

पू॒षन् । तव॑ । व्रते॑ । व॒यम् ।
न । रिष्येम् । कदा॑ । च॒न ।
खो॒तारः । ते॑ । इ॒ह । स्म॒सि ॥

O Pūṣan, in thy service may we never suffer injury: we are thy praisers here.

Pūṣan táva: note the Sandhi (40, 2). vraté: that is, while abiding in thy ordinance. smasi: 1. pl. of as be; e gives the reason for the hope expressed in a b.

१० परि पूषा पुरस्ताद
धस्तं दधातु दक्षिणम् ।
पुनर्नो नष्टमान्तु ॥

परि । पूषा । पुरस्तात् ।
हस्तम् । दधातु । दक्षिणम् ।
पुनः । नः । नष्टम् । आ । अन्तु ॥

10 pāri Pūṣā parāstād
dhāstam dadhātu dákṣinam :
púnar no naṣṭám ájatu.

*Let Pūṣan put his right hand
around us from afar : let him drive
up for us again what has been lost.*

parāstād : the ā to be pronounced dissyllabically (cp. p. 437. a 8).
pāri dadhātu : for protection. dhāstam = hāstam : 54. naṣṭám :
from naś *be lost* ; cp. ānaṣṭavedasam in 8 b. ájatu : the meaning
of the vb. shows that by the n. naṣṭám *what is lost* cows are
intended.

ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuna, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Triṣṭubh.

१ सूमुद्रज्येष्ठाः सलिलस्य मध्यात्
पुनाना यन्त्रनिविश्मानाः ।
इन्द्रो या वज्री वृषभो रुराद्
ता आपो देवीरिह मामवन्तु ॥

सूमुद्रज्येष्ठाः । सलिलस्य । मध्यात् ।
पुनानाः । यन्त्रि । निविश्मानाः ।
इन्द्रः । या । वज्री । वृषभः । रुराद् ।
ताः । आपः । देवीः । रिह । माम् । अवन्तु ॥

1 samudrājyeṣṭhāḥ salilāsyā mā-
dhyāt
punānā yanti ánivíśamānāḥ :
Índro yā vajrī vṛṣabhbó rarāda,
tā āpo devīr ihā mām avantu.

*Having the ocean as their chief,
from the midst of the sea, purify-
ing, they flow unresting : let those
Waters, the goddesses, for whom
Indra, the bearer of the bolt, the mighty
one, opened a path, help me here.*

samudrā-jyeṣṭhāḥ: that is, of which the ocean is the largest. salilāsyā: the aerial waters, referred to as *divyās* in 2 a, are meant. punānāḥ: cp. pāvakās in c. ánivíśamānāḥ: cp. i. 82, 10, where the waters are alluded to as átiṣṭhantīs and ánivéśanāḥ standing not still and resting not. rarāda: of Indra, it is said elsewhere (ii. 15, 3), vajrena khāny atrān nadinām with his bolt he pierced channels for the rivers. tā āpo, &c. is the refrain of all the four stanzas of this hymn.

२ या आपो दिव्या उत वा स्वन्ति
खनिविमा उत वा या: स्वयंजाः ।
सूमुद्रार्था या: शुचयः पावकास
ता आपो देवीरिह मामवन्तु ॥

या: । आपः । दिव्याः । उत । वा । स्वन्ति ।
खनिविमाः । उत । वा । या: । स्वयमेत्जाः ।
सूमुद्रार्थाः । या: । शुचयः । पावकाः ।
ताः । आपः । देवीः । रिह । माम् । अवन्तु ॥

2 yá Ápo divyā utá vā srávanti *The Waters that come from khanitrimā utá vā yáḥ svayam- heaven or that flow in channels or jāḥ;* *that arise spontaneously, that clear samudrārthā yáḥ śucayah pa- and purifying have the ocean as vākāś:* *their goal: let those Waters, the tā Ápo devir ihá mām avantu. goddesses, help me here.*

divyāś: that fall from the sky as rain: cp. salilásya mádhyāt in 1 a. khanitrimāś: that flow in artificial channels: cp. Īndro yá rarāda in 1 c. svayamjāś: that come from springs. samudrārthāś: that flow to the sea; cp. samudrájyeṣṭhāḥ punānā yanti in 1 a, b. pāvakāś: this word here and elsewhere in the RV. must be pronounced pavākā (p. 437 a 9).

3 यासां राजा वर्षणो याति मध्ये यासाम् । राजा । वर्षणः । याति । मध्ये ।
सत्यानुते अवपश्चनानाम् । सत्यानुते इति । अवपश्चन् । अनानाम् ।
मधुसुतः शुचयो याः पावकास् मधुःसुतः । शुचयः । याः । पावकाः ।
ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

3 yásām rājā Váruṇo yáti mā- *In the midst of whom King dhye,* *Váruṇa goes looking down upon satyānṛté avapásyañ jánānām,* *the truth and untruth of men, who madhuścútah śucayo yáḥ pa- distil sweetness, clear and purify- vākāś:* *ing: let those Waters, the god- tā Ápo devir ihá mām avantu. desses, help me here.*

Váruṇas: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapásyan: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyānṛté: Pragṛhya (26; cp. p. 437, note 3); accent: p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhuścútas: that is, inherently sweet.

4 ४ यासु राजा वर्षणो यासु सोमो यासु । राजा । वर्षणः । यासु । सोमः ।
विश्वे देवा यासुर्यं मद्दन्ति । विश्वे । देवाः । यासु । उर्यम् । मद्दन्ति ।

वैश्वानरो यासुमिः प्रविष्टः ।
ता आपो देवीरिह मामवन् ॥

वैश्वानरः । यासु । अमिः । प्रविष्टः ।
ताः । आपः । देवीः । इह । माम । अवन् ॥

4 yásu rájā Váruno, yásu Sómo,
Viśve devā yásu úrjam mád-
anti;
vaiśvānaró yásu Agníh prá-
viṣṭas:
tā Ápo devír ihá mām avantu.

*In whom King Varuna, in whom
Soma, in whom the All-gods drink
exhilarating strength, into whom
Agni Vaiśvānara has entered: let
those Waters, the goddesses, help
me here.*

úrjam : cognate acc. with mádanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarás : *belonging to all men*, a frequent epithet of Agni. práviṣṭas : Agni's abode in the Waters is very often referred to; cp. also his aspect as Ápám nápāt 'Son of Waters' (ii. 85).

MITRÁ-VÁRUNĀ

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuna alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of māyā *occult power*, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Trisṭubh.

१ उद्दां च चुर्वर्षण सुप्रतीकं
द्वैवयोरेति सूर्यस्ततन्वान् ।
अभि यो विश्वा सुवर्णानि चष्टे
स मन्युं मर्येष्वा चिकेत ॥

उत् । वा॒म् । च॒चुः । व॒र्षणा॑ । सु॒प्रतीकम् ।
द्वै॒वयो॑ । ए॒ति॑ । सू॒र्यै॑ । त॒तन्वा॒न् ।
अ॒भि॑ । य॑ । विश्वा॑ । सुवर्णानि॑ । चष्टे॑ ।
स॑ । म॒न्युम् । मर्येषु॑ । आ॑ । चि॒केत॑ ॥

1 úd vām cákṣur, Varuṇā, suprá-
tikam

deváyor eti Súrias tatanván.
abhi yó vísvā bhúvanāni cásṭe,
sé manyúm mártiesu á ciketa.

Up the lovely eye of you two
gods, O (Mitra and) Varuṇā, rises,
the Sun, having spread (his light);
he who regards all beings observes
their intention among mortals.

cákṣus: cp. vii. 63, 1, úd u eti ... Súryah ... cákṣur Mitrásya
Várupasya up rises the Sun, the eye of Mitra and Varuṇā. Varuṇā:
has the form of the voc. s., which could be used elliptically; but the
Padapátha takes it as the shortened form of the elliptical dual Varuṇā
(cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why
the ā should have been shortened, because it conforms to the normal
break (↔) of the Trisṭubh line (see p. 441). abhi ... cásṭe: the
Sun is elsewhere also said to behold all beings and the good and
bad deeds of mortals. manyúm: that is, their good or evil
intentions. ciketa: pf. of cit perceive (cp. 139, 4). In d the caesura
irregularly follows the third syllable.

२ प्र वां स मित्रावर्षणावृतावा॑
विप्रो॑ मव्वानि॑ दीर्घशुद्धियति॑ ।

प्र॑ । वा॒म् । स॑ । मि॒त्राव॒र्षणी॑ । च॒तत्वा॑ ।
विप्रो॑ । मव्वानि॑ । दी॒र्घशु॒द्धि॑ । इ॒यति॑ ।

यस्य ब्रह्माणि सुक्रतु अवाथ
आ यत्क्रस्ता न शुरदः पुणिषे ॥

यस्य । ब्रह्माणि । सुक्रतु इति सुक्रतु ।
अवाथः ।

आ । अत । क्रस्ता । न । शुरदः । पुणिषे
इति ॥

2 prā vām sā, Mitrā-Varuṇāv,
ṛtāvā
vípro mánmāni dīrghaśrúd
iyarti,
yásya bráhmāni, sukratū, á-
vātha,
á yát krátvā ná śarádāḥ pr-
ṇáithe.

*Forth for you two, O Mitrā-
Varuṇa, this pious priest, heard
afar, sends his hymns, that ye may
favour his prayers, ye wise ones,
that ye may fill his autumns as it
were with wisdom.*

iyarti: 3. s. pr. of गे go. yásya . . . ávāthas = yát tásya
ávāthas: on the sb. with relatives see p. 356, 2. sukratū: see
note on प्रावरी, i. 160, 1 b. The repeated unaccented word in the
Pada text here is not marked with Anudāttas because all unaccented
syllables following a Svarita are unmarked. á prṇáithe: 2. du. sb.
pr. of प्रण fill. The meaning of d is not quite certain, but is
probably 'that ye who are wise may make him full of wisdom
all his life'. śarádās: autumns, not varṣāni rains (which only
occurs in the AV.), regularly used in the RV. to express years of
life, because that was the distinctive season where the RV. was
composed.

३ प्रोरोमिंचावृणा पृथिव्याः
प्र दिव च्छ्वादृहृतः सुदानू ।
सशी दधाथे ओषधीषु विल्ल
च्छधंग्यतो अनिमिषं रक्षमाणा ॥

प्र । उरोः । मिंचावृणा । पृथिव्याः ।
प्र । दिवः । च्छ्वात । बृहृतः । सुदानू इति
सशः । दधाथे इति । ओषधीषु । विल्ल ।
च्छधक । यतः । अनिमिषम् । रक्षमाणा ॥

8 prā urór, Mitrā-Varuṇā, pr̄thi-
vyāḥ,

*From the wide earth, O Mitrā-
Varuṇa, from the high lofty sky,*

prá divá ṛṣvád bṛhatáḥ, su-
dānū, spáśo dadhāthe óṣadhiṣu viksú
f̄dhag yatō, 'nimiṣam rakṣa-
māṇā.

*O bounteous ones, ye have placed
your spies that go separately, in
plants and abodes, ye that protect
with unwinking eye.*

urós : here used as f. (as adjectives in u may be : 98), though the f. of this particular adj. is otherwise formed with ī : urv-ī. sudānū : see note on sukratū in 2 c. spásas : the spies of Varuna (and Mitra) are mentioned in several passages. dadhāthe : Pragṛhya (26 b). óṣadhiṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatás : pr. pt. A. pl. of i go. ánimisam : acc. of á-nimiṣ f. *non-winking*, used adverbially, to be distinguished from the adj. a-nimiṣá also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसा मिचस्य वरणस्य धाम	शंसे । मिचस्य । वरणस्य । धाम ।
शुष्मो रोदसी बद्धधे महित्वा ।	शुष्मः । रोदसी इति । बद्धधे । महित्वा ।
अयन्यासा अयज्वनामवीरा:	अयन् । मासा । अयज्वनाम । अवीरा ।
प्र यज्ञमन्मा वृजनं तिराते ॥	प्र । यज्ञमन्मा । वृजनं । तिराते ॥

4 sámsā Mitrásya Várunásya dhá-
ma : *I will praise the ordinance of
Mitra and Varuna : their force
presses apart the two worlds with
might. May the months of non-
sacrificers pass without sons ; may
he whose heart is set on sacrifice
extend his circle.*

sámsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it ; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bādh (174 a) ; cp. vii. 23, 3, ví bādhīṣṭa syá ródasí mahitvá he has pressed asunder the two worlds with his might. mahitvá : inst.

(p. 77). *áyan* : 3. pl. pr. sb. of *i go* (p. 130). *avírās* : predicative = *as sonless*; on the accent see p. 455, 10 c a. *yajñámanmā* : contrasted with *áyajvanām* (accent p. 455, f. n. 2). *prá tirāte* : 3. s. sb. pr. of *tṛ cross*; this cd. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to *avíras* in c); cp. *prá yé bándhum tiránte, gávyā pṛícánto ásvyā magháni who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9).

४ अमूरा विश्वा वृष्णुहेता वां
न यासु चित्रं दद्वृशे न युक्तम्।
दुहः सचने अनृता जनानां
न वां निष्णान्युचिते अभूवन्॥

अमूरा । विश्वा । वृष्णौ । हृमाः । वाम् ।
न । यासु । चित्रम् । दद्वृशे । न । युक्तम्।
दुहः । सचने । अनृता । जनानाम् ।
न । वाम् । निष्णानि । अुचिते । अभूवन्॥

५ ámūrā, viśvā, vṛṣanāv, imā
vām, ná yásu citrám dádrśe, ná ya-
kṣam.
drúhaḥ sacante ánytā jánānām :
ná vām nin্যानि acíte abhūvan.

O wise mighty ones, all these (praises) are for you two, in which no marvel is seen nor mystery. Avengers follow the falsehoods of men : there have been no secrets for you not to know.

The interpretation of this stanza is uncertain. Following the Padapāṭha I take *ámūrā* to be a du. m. agreeing with *vṛṣanāu*, but *viśvā* for *viśvās* (contrary to the Pada) f. pl. N. agreeing with *imās* *these* (sc. *stutáyas*). *ná citrám* : that is, no deceit or falsehood. *dádrśe* : 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a). *drúhas* : the spies of Varuṇa (cp. 8 c). *ná nin্যानि* : explains c : there is nothing hidden from you. *a-cíte* : dat. inf. (cp. 167, 1 a).

६ समु वां युक्तं मह्यं नमीभिर्
ङ्गे वां मिचावरणा सुवाधः ।
प्र वां मन्मान्युचसे नवानि
कृतानि ग्रहा चुक्षुष्मिमानि ॥

सम् । ऊ इति । वाम् । युक्तम् । मह्यम् ।
नमःऽभिः ।
ङ्गे । वाम् । मिचावरणा । सुवाधः ।
प्र । वाम् । मन्मानि । युचसे । नवानि ।
कृतानि । ग्रहा । चुक्षुष्मन् । तुमानि ॥

8 sám u vām yajñám mahayam *With reverence I will consecrate*
 námobhir; *for you the sacrifice; I call on you*
 huvé vām, Mitrā-Varuṇā, sa- *two, Mitra-Varuṇa, with seal.*
 bádhah. *(These) new thoughts are to praise*
 prá vām mánmāni ṛcásé návāni; *you; may these prayers that have*
 kṛtāni bráhma jujuṣān imáni. *been offered be pleasing.*

sám mahayam: 1. s. inj. es. of mah. huvé: 1. s. pr. Ā. of hū *call.* sabádhās: note that the pcl. sa is separated in the Pada text, though the privative pcl. a is not. prá . . . ṛcásé: dat. inf. from *arc praise* (see p. 192, b 1; cp. p. 463, notes 2 and 8). návāni: the seers often emphasize the importance of new prayers. bráhma: n. pl.; see 90, p. 67 (bottom) and note 4. jujuṣān: 3. pl. sb. pf. of juṣ (140, 1).

० युं देव पुरोहितिर्युवध्यां
 यज्ञेषु मित्रावरुणावकारि ।
 विश्वानि दुर्गा पिपृतं तिरो नो
 युं पात् स्वस्तिभिः सदा नः ॥

7 iyám, devā, puróhitir yuvá-
 bhyám . . .
 yajñéṣu, Mitrā-Varuṇāv, akāri;
 viśvāni durgā pipṛtam tiró no.
 yūyám pāta suastibhiḥ sádā
 naḥ.

युम् । देवा । पुरोहितिः । युवध्याम् ।
 यज्ञेषु । मित्रावरुणी । अकारि ।
 विश्वानि । दुर्गा । पिपृतम् । तिरः । नः ।
 युम् । पात् । स्वस्तिभिः । सदा । नः ॥

This priestly service, O gods, has
 been rendered to you two at sacri-
 fices, O Mitra-Varuṇa. Take us
 across all hardships. Do ye protect
 us evermore with blessings.

This final stanza is a repetition of the final stanza of the preceding hymn (vii. 60); d is the refrain characteristic of the hymns of the Vasiṣṭha family, concluding three-fourths of the hymns of the seventh Maṇḍala.

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvabhyām: note the difference between this form and yúvabhyām, dat. du. of yúvan *youth*. Mitrā-Varuṇāu: note that in the older parts of the RV. the du. ending au occurs

only within a Pāda before vowels, in the Sandhi form of āv. akāri: ps. ao. of kṛ do. pipṛtam: 2. du. ipv. pr. of pṛ put across. yūyām: pl., scil. devās, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called etaśā, or by seven swift mares called hārit bays.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic Āditya or Āditeya, son of the goddess Aditi. His father is Dyaus or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (śyudha) which Mitra-Varuṇa conceal with cloud and rain, or their felly (pavī), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (cakrā), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (viśvā-karman) is once applied to him. By his greatness he is the divine priest (asuryā purōhita) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name Sūrya is a derivative of svār *light*, and cognate with the Avestic hvare *sun*, which has swift horses and is the eye of Ahuṇa Mazda.

vii. 63. Metre: Triṣṭubh.

१ उद्देति सुभगो विश्वचक्षः
साधारणः सूर्यो मानुषाणाम् ।
चक्षुर्मिचक्ष वर्णास्य देवश्
चर्मेव यः समविवृत्तमांसि ॥

उत् । उं इति । एति । सुभगः । विश्व
चक्षः ।
साधारणः । सूर्यः । मानुषाणाम् ।
चक्षुः । मिचक्ष । वर्णास्य । देवः ।
चर्मेऽद्व । यः । समविवृत् । तमांसि ॥

1 úd u eti subhago viévácaksah
sádhāraṇah Súrio mánusānām,
cákṣur Mitrásya Váruṇasya
devás,
cármeva yáh samávivyak tá-
māmsi.

*Up rises the genial all-seeing
Sun, common to all men, the eye
of Mitra and Varuna, the god who
rolled up the darkness like a
skin.*

vísvácaksás : cp. urucáksás in 4 a ; on the accentuation of these
two words cp. p. 454, 10 and p. 455, 10 c a. cákṣus : cp. vii. 61, 1.
sam-ávivyak : 3. s. ipf. of vyac *extend*. cárma iva : cp. iv. 13, 4,
raśmáyah Súriasya cármevávādhus támo apsú antáh *the rays
of the sun have deposited the darkness like a skin within the waters.*

२ उद्देति प्रसवीता जनानां
महान्केतुररण्वः सूर्यस्य ।
समानं चक्रं पर्याविवृत्सन्
यदेतश्चो वहति धूर्षु युक्तः ॥

उत् । उं इति । एति । प्रसवीता । जना-
नाम ।
महान् । केतुः । अरण्वः । सूर्यस्य ।
समानं । चक्रम् । पर्याविवृत्सन् ।
यत् । एतशः । वहति । धूर्षु । युक्तः ॥

2 úd u eti prasavítá jánānām
mahán ketúr arṇaváh Súriasya,
samānām cakrám pariāvívṛtsan,
yád Etaśo váhati dhūrṣú yuktáh.

*Up rises the rouser of the people,
the great waving banner of the Sun,
desiring to revolve hither the uni-
form wheel, which Etaśa, yoked to
the pole, draws.*

prasavítā: with metrically lengthened i (cp. p. 440, 4) for prasavítā as restored by the Padapátha; cp. 4 c, jáñah Súryena prásútāḥ. samánám: *uniform*, with reference to the regularity of the sun's course. cakrám: a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryávívṛtsan: ds. of vṛt *turn*; cp. p. 462, 13 a. Etásás: as the name of the sun's steed, is several times mentioned; but Surya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptá yuñjanti rátham ékacakram, ékō ásvo vahati saptánámā *seven yoke the one-wheeled car, one steed with seven names draws it.* dhúrṣu: the loc. pl. as well as the s. of this word is used in this way.

३ विभाज्मान उषसामृपस्ताद्	विभाज्मानः । उषसाम् । उपस्तात् ।
रेमेष्वदेष्वग्नमव्यमानः ।	रेमेः । उत् । एति । अग्नमव्यमानः ।
एष मे देवः सविता चक्षन्दु	एषः । मे । देवः । सविता । चक्षन्दु ।
यः समानं न प्रमिनाति धाम ॥	यः । समानम् । न । प्रमिनाति । धाम ॥

8 vibhrájamána usásām upásthād *Shining forth he rises from the rebháir úd eti anumadyámánah.* lap of the dawns, greeted with esá me deváḥ Savitá cachanda, gladness by singers. *He has seemed yáḥ samánám ná pramináti dháma.* to me god Savitṛ who infringes not the uniform law.

cachanda: here the more concrete god Surya is approximated to Savitṛ (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Surya is also referred to with terms (prasavítā, prásútās) specially applicable to Savitṛ. ná pramináti: cp. what is said of Dawn in i. 123, 9, rtásya ná mināti dháma *she infringes not the law of Order.*

४ दिवो रुक्म उरुचक्षा उदैति	दिवः । रुक्मः । उरुचक्षाः । उत् । एति ।
द्वैर्यज्ञात्येष्वाज्मानः ।	द्वैर्यज्ञः । तरणिः । भाज्मानः ।
नूनं जनाः सूर्येण प्रसूता	नूनम् । जनाः । सूर्येण । प्रसूताः ।
अयत्त्वर्थानि कृणवत्पांसि ॥	अयत् । अर्थानि । कृणवत् । अपांसि ॥

4 divó rukmá urucáksā úd eti,
düréarthas taráñir bhrája-
mānah.
nūnám jánah Súriena prásútā
áyann árthāni, kṛṇávann á-
pāmṣi.

*The golden gem of the sky, far-
seeing rises, whose goal is distant,
speeding onward, shining. Now
may men, aroused by the Sun,
attain their goals and perform their
labours.*

divó rukmáḥ : cp. vi. 51, 1, rukmá ná divá úditā vy ádyaut
like a golden gem of the sky he has shone forth at sunrise; and
v. 47, 3, mādhye divó níhitah pŕsnir ásmā *the variegated stone
set in the middle of the sky.* düréarthas : Surya has far to travel
before he reaches sunset. áyan : 3. pl. pr. sb. of i go. árthāni :
note that this word is always n. in the RV. except in two hymns
of the tenth book, in which it is m. kṛṇávan : 3. pl. pr. sb. of kṛ
do ; accented because beginning a new sentence (p. 465, 18 a).

4 यत्ता चकुरमृता गतुमस्ति
श्चिनो न दीयन्नन्वेति पार्थः ।
प्रति वां सूर उदिते विधेम्
नमोमिर्मिचावरुणोत हृषीः ॥

यत्ता । चकुः । अमृताः । गतुम् । अस्ति ।
श्चिनः । न । दीयन् । अनु । एति । पार्थः ।
प्रति । वाम् । सूरै । उत्तिते । विधेम् ।
नमः॒मिः । मि॒चावरुणा । उ॒त । हृ॒षीः ॥

5 yátrā cakrúr amftā gátum
asmai,
syenó ná diyann ánu eti pá-
thaḥ.
práti vām, súra údite, vidhema
námobhir Mitrā-Yarunotá ha-
vyáih.

*Where the immortals have made
a way for him, like a flying eagle
he follows his path. To you two,
when the sun has risen, we would
pay worship with adorations, O
Mitra-Varuna, and with offerings.*

yátrā : the final vowel metrically lengthened. amftās : various
gods, as Varuna, Mitra, and Aryaman (vii. 60, 4), are said to have
made paths for the sun. práti to be taken with vidhema. súra
údite : loc. abs. (205 b).

6 मूर्मित्रो वरुणो अर्यमा नस्
त्वने तोकाय वरिवो दधनु ।

नु । मित्रः । वरुणः । अर्यमा । नः ।
त्वने । तोकाय । वरिवः । दधनु ।

मु॒गा नो॒ वि॒श्वा॑ सु॒पथा॑नि॒ सन्॒ नु॒ मु॒गा॑ । न॒ः॑ । वि॒श्वा॑ । सु॒पथा॑नि॒ । स॒न्नु॑ ।
यू॒यं॑ पा॒त्॑ स्व॒स्ति॑मि॒ः॑ सदा॒ नः॑ ॥ यू॒यम्॑ । पा॒त्॑ । स्व॒स्ति॑मि॒ः॑ सदा॒ । न॒ः॑ ॥

6 nū Mitro Váruno Aryamá nas tmáne tokáya várivo dadhantu: sugá no viśvā supáthāni santu. yūyám pāta suastíbhiḥ sádā nah. Now may Mitra, Varuna, and Aryaman grant wide space to us ourselves and to our offspring. Let all our paths be fair and easy to traverse. Do ye protect us ever-more with blessings.

nú: to be pronounced with a slur as equivalent to two syllables (ु-॒, cp. p. 437 a 8); only nū occurs as the first word of a sentence, never nū (p. 238); the Pada text always has nū. tmáne: this word (ep. 90, 2, p. 69) is often used in the sense of *self*, while ātmán is only just beginning to be thus used in the RV. (115 b a) and later supplants tanú *body* altogether. dadhantu: 3. pl. pr. according to the a conj. (p. 144, B 8 β) instead of dadhatu. sugá: lit. *may all* (paths) *be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

AŚVÍNÁ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (*aśv-in horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (*hiranya-vartani*). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are *dasrá wondrous* and *násatya true*.

They are more closely associated with honey (*mádhu*) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Rbhūs. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (*rásabha*). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (*vartīs*), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Aśvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvaṣṭṛ's daughter Saranyū (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Aśvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Aśvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Aśvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Aśvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Aśvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Aśvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Aśvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ अप् सुरुषसो नरिजहीते अप् । सुरुषः । उषसः । नक् । जिहीते ।
 त्रिणक्ति छृष्णीरुषाय पन्थाम् । त्रिणक्ति । छृष्णीः । अरुषाय । पन्थाम् ।
 अश्वामघा गोमघा वां छवेम् अश्वामघा । गोमघा । वाम् । छवेम् ।
 दिवा नक्तं शर्दमस्मव्योतम् ॥ दिवा । नक्तम् । शर्दम् । अस्मव्योतम् ॥

1 ápa svásur Uṣáso Nág jihite:
 riṇákti kṛṣṇír aruṣáya pánthām.
 ásvāmaghā, gómaghā, vām hu-
 vema:
 dívā náktam sárum asmád yu-
 yotam.

*Night departs from her sister
 Dawn. The black one yields a
 path to the ruddy (sun). O ye that
 are rich in horses, rich in cows,
 on you two we would call : by day
 and night ward off the arrow
 from us.*

Nák (N. of náś) : this word occurs here only. ápa jihite : 3. a. Ā. from 2. hā. Uṣásas : abl., with which svásur agrees. Night and Dawn are often called sisters, e. g. svásā svásre jyāyasyai yónim áraik the (one) sister has yielded her place to her greater sister (i. 124, 8); and their names are often joined as a dual divinity, náktosásā. The hymn opens thus because the Aśvins are deities of the early dawn. kṛṣṇis (dec., p. 87) : night ; cp. i. 113, 2, svetyá ágad áraig u kṛṣṇā sádanāni asyāḥ the bright one has come ; the black one has yielded her abodes to her. riṇákti : 3. s. pr. of ric leave. aruṣáya : to the sun ; cp. i. 113, 16, áraik pánthām yátave súryāya she has

yielded a path for the sun to go. pánthām: on the dec. see 97, 2 a. gómaghā: on the accentuation of this second voc., see p. 465, 18 a. śárum: *the arrow of death and disease; for the Aśvins are characteristically healers and rescuers.* asmád: p. 104. yuyotam: 2. du. of *yu separate*, for *yuyutam*; cp. 2 c and note on ii. 83, 1 b.

उपायातं दाशुषे मर्त्यैयं
रथेन वामस्त्विना वहन्ता ।
युयुतमस्त्वदनिराममौवां
दिवा नत्ते माध्वी चासीथां नः ॥

उपायायातम् । दाशुषे । मर्त्यैयं ।
रथेन । वामस् । चत्विना । वहन्ता ।
युयुतम् । अस्त् । अनिराम् । अमौवाम् ।
दिवा । नत्तम् । माध्वी इति । चासीथाम् ।
नः ॥

2 upáyātam dásúṣe mártiāya
ráthena vāmām, Aśvinā, vāh-
antā.
yuyutám asmád ánírām ámī-
vām:
dívā naktám, mādhvī, trási-
thám nah.

upa-á-yātam: 2. du. ipv. of yā *go*; on the accent see p. 469, 20 A a. mādhvī: an epithet peculiar to the Aśvins. trásthām: 2. du. Ā. s ao. op. of trā *protect* (143, 4); irregularly accented as if beginning a new sentence.

3 आ वां रथमस्यां वृष्टौ
सुम्नायवो वृष्णो वर्तयन्तु ।
स्युम्गभस्त्विमृत्युभिरथैर्
आच्विना वसुमनं वहेथाम् ॥

आ । वाम् । रथम् । चत्वमस्त्वाम् । वि
रुद्धौ ।
सुम्नायवः । वृष्णः । वर्तयन्तु ।
स्युम्गभस्त्विम् । चत्वत्युक्तभिः । चत्वैः ।
आ । चत्विना । वसुमनम् । वहेथाम् ॥

8 वाम राथम् वामस्याम् विउ-
ष्टाम्
सुम्नायवो वृष्णो वर्तयन्तु.
Let your kindly stallions whirl
hither your car at (this) latest day-
break. Do ye, O Aśvins, bring it

syúmagabhaſtim ṛtayúgbhir áś- *that is drawn with thongs with your
vair,
horses yoked in due time, hither,
á, Aśvinā, vāſumantam vahethām. laden with wealth.*

avamásyām: prn. adj. (120 c 1). sumnāyávas: the vowel is metrically lengthened in the second syllable, but, when this word occupies another position in the Pāda, the short vowel remains.

४ यो वां रथो वृपती अस्ति वोऽहा यः । वाम् । रथः । वृपती इति वृपती ।
त्रिवन्धुरो वसुमां उस्त्यामा । अस्ति । वोऽहा ।
आ ने एना नासुत्योप्य यातम् त्रिवन्धुरः । वसुमान् । उस्त्यामा ।
अभि यद्यां विश्वप्स्नो जिगाति ॥ आ । नः । एना । नासुत्या । उप्य । यातम् ।
अभि । यत् । वाम् । विश्वप्स्नः । जि-
गाति ॥

4 yó vām rátho, nrpatī, ésti
volhā,
trivandhuró vāſumām usrá-
yāmā,
á na enā, Nāſatyā, úpa yātam,
abhi yád vām viſvápsnio jígāti. The car, O lords of men, that is
your vehicle, three-seated, filled with
riches, faring at daybreak, with that
come hither to us, Nāſatyas, in
order that, laden with all food, for
abhi yád vām viſvápsnyas: you it may approach us.

trivandhurás: accent, p. 455 c a. vāſumān: Sandhi, 39. á
úpa yātam: p. 468, 20 a; cp. note on upāyātām in 2 a. enā:
p. 108. yád: p. 357. vām: ethical dat. viſvápsnyas: the
meaning of this word being doubtful, the sense of the whole Pāda
remains uncertain. jígāti 3. s. sb. of gā go, indistinguishable from
the ind.

५ युवं च्यवानं जरसोऽमुमुक्षं द्युम् । च्यवानम् । जरसः । अमुमुक्षम् ।
नि प्रेदवं त्रहथुराशुमश्वम् । नि । प्रेदवं । त्रहथुः । आशुम् । अश्वम् ।
निरहस्त्वमसः सर्तमच्चि निः । अंहसः । तमसः । सर्तम् । अच्चिम् ।
नि जाङ्गुषं शिथिरे धातमन्तः ॥ नि । जाङ्गुषम् । शिथिरे । धातम् । अन्त-
रिति ॥

yuvám Cyávānam jaráso 'mu-
muktam,
ní Pedáva ūhathur ásúm ás-
vam;
nír ámhasas támasah spartam
Átrim,
ní Jāhuṣáṁ śithiré dhātam
antáḥ.

Ye two released Cyavāna from old age, ye brought a swift horse to Pedu; ye rescued Atri from distress and darkness; ye placed Jāhuṣa in freedom.

yuvám: note that this is the nom., yuvám being the acc.: p. 105. Cyávāna is several times mentioned as having been rejuvenated by the Aśvins. jarásas: abl. (p. 316 b). amumuktam: ppf. of muc (140, 6, p. 158).ní ūhathur: 2. du. pf. of vah. Pedáve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Aśvins. níh spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense. ní dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Aśvins: 'ye carried away at night Jāhuṣa who was encompassed on all sides'.

६ दूयं मनीषा दूयमश्विना गीर्
दूमां सुवृक्तिं वृषणा जुषेथाम् ।
दूमा ब्रह्माणि युवयून्मरमन
यूयं पात स्वस्तिभिः सदा नः ॥

दूयम् । मनीषा । दूयम् । अश्विना । गीरः ।
दूमाम् । सुवृक्तिम् । वृषणा । जुषेथाम् ।
दूमा । ब्रह्माणि । युवयून्मरमन् ।
यूयम् । पात् । स्वस्तिभिः । सदा । नः ॥

6 iyám maniṣā, iyám, Aśvinā, gír. imám suvṛktim, vṛṣanā, juse-
thām. imá bráhmāṇi yuvayúni agman. yūyám pāta suastíbhiḥ sádā naḥ.

This is my thought, this, O Aśvins, my song. Accept gladly this song of praise, ye mighty ones. These prayers have gone addressed to you. Do ye protect us evermore with blessings.

maniṣā: this is one of the four passages in which the nom. of the der. ā dec. does not contract with a following vowel in the Saṃhitā text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gír: 82. agman: 3. pl. root ao. of gam (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Aśvins. On d see note on vii. 61, 6.

VĀRUNA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (*samrāj*). The attribute of sovereignty (*ksatrā*) and the term *āsura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyā occult power*; the epithet *māyin crafty* is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called *dhṛtāvrata whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind-beholding all the secret things that have been or shall be done, he witnesses man's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuna stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (*pásás*) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuna is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuna in which the prayer for forgiveness of guilt does not occur. Varuna is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuna and Yama, the two kings who reign in bliss.

The original conception of Varuna seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuna in character, though not in name. It may even be older still; for the name Varuna is perhaps identical with the Greek *οὐρανός* *sky*. In any case, the word appears to be derived from the root *vṛ* *cover* or *encompass*.

vii. 86. Metre: Tristubh.

१ धीरा त्वस्य महिना जनुंषि ।	धीरा॑ । तु॒ । अ॒स्य॑ । म॒हिना॑ । ज॒नुंषि॑ ।
वि यस्तस्मा॒ रोदसी॒ चिदुवी॑ ।	वि॑ । यः॒ । तस्मा॒ । रोदसी॒ इति॑ । चित॑ ।
प्र नाक्मृष्णं नुनदे वृहन्तं ।	चुवी॑ इति॑ ।
द्विता॑ नर्वचं प्रग्रथच्च॑ भूमे॑ ।	प्र॑ । नाक्म॑ । चृष्णम॑ । नुनुदे॑ । वृहन्तम॑ ।
	द्विता॑ । नर्वचम॑ । प्रग्रथत॑ । च॑ । भूमे॑ ॥

1 *dhírā tú asya mahinā janūmṣi, vi yás tastámbha ródasī cid urvi.* *Intelligent indeed are the generations by the might of him who has propped asunder even the two wide*

prá nákam ṛsvám nunude bṛh- worlds. *He has pushed away the
ántam, high, lofty firmament and the day-
dvitá náksatram; papráthac ea star as well; and he spread out
bhúma. the earth.*

dhírā: cp. 7 c. ácetayad acítah; and vii. 60, 6, acetásam cio citayanti dáksaiḥ *they with their skill make even the unthinking think.* asya = Váruṇasya. mahiná = mahimná (see 90, 2, p. 69). Varuna (as well as other gods) is several times said to hold apart heaven and earth (e. g. vi. 70, 1), which were supposed to have originally been united. prá nunude: pushed away from the earth; cp. vii. 99, 2 of Viṣṇu: úd astabhná nákam ṛsvám bṛhántam *thou didst prop up the high lofty firmament.* nákam: means the *vault of heaven*; there is nothing to show that it ever has the sense of *sun* which Sáyana gives it here. Sáyana also makes the verb nunude, though unaccented, depend on the relative in b; c is, however, equivalent to a relative clause (cp. ii. 12, 5 b. 8 d). náksatram: in the sing. this word regularly refers to the sun, in the pl. to the stars. Varuna and other gods are often said to have raised the sun to, or to have placed it in, heaven. dvitá: *doubly* to be taken with nunude; that is, he raised up from the earth both the vault of heaven and the sun. papráthat: ppf. of prath (140, 6); accented because it begins a new sentence. bhúma: note the difference between bhúman n. *earth* and bhúmán m. *multitude* (p. 259).

२ उत स्था तन्वाऽसं वदे तत्	उत् । स्था । तन्वा । सम् । वदे । तत् ।
कुदा न्व॑न्वर्षणे सुवानि ।	कुदा । नु । अन्वः । वर्षणे । सुवानि ।
किं मे हृव्यमहृणामो जृषेत्	किम् । मे । हृव्यम् । अहृणामः । जृषेत् ।
कुदा मृङ्कीकं सुमना अभि ख्यम् ॥	कुदा । मृङ्कीकम् । सुमनाः । अभि । ख्यम् ॥

2 utá sváyā tanúā sám vade tát: And I converse thus with myself:
kadá nú antár Váruṇe bhu- 'when, pray, shall I be in com-
váni? munion with Varuna? What obla-
kím me havyám áhṛṇāno jusetā? kation of mine would he, free from
kadá mṝlikám sumánā abhi wrath, enjoy? When shall I, of
khyam? good cheer, perceive his mercy?'

sváyā tanva: with my own body = with myself (cp. p. 450, 2 b).
nv antár; loc. cit. Note that when a final original r appears in the Samhitá text, it is represented by Visarjanīya only in the Pada text; on the other hand, antáḥ in vii. 71, 5 appears as antár iti; within Varuṇa = united with Varuṇa. bhuvāni: 1. s. sb. root ao. of bhū be. khyam: 1. s. inj. a ao. of khyā.

३ पृष्ठे तदेनी वरण दिव्यू-
पी एमि चिकितुषी विपृष्ठम् ।
समाननिमे कवयस्तिदाहरु-
अथं ह तुभ्यं वरणो हणीते ॥

पृष्ठे । तत् । एनः । वरण । दिव्यू ।
उपो इति । एमि । चिकितुषः । विपृष्ठम् ।
समानम् । इत् । मे । कवयः । चित् । आङ्गः ।
अथम् । ह । तुभ्यम् । वरणः । हणीते ॥

8 prchē tād éno, Varuṇa, di-
dīkṣu;
úpo emi cikitúṣo viptcham;
samānám in me kaváyaś cid
āhur:
ayám ha tūbhyaṁ Váruṇo hr-
nīte.

I ask about that sin, O Varuṇa,
with a desire to find out; I ap-
proach the wise in order to ask;
the sages say one and the same
thing to me: 'this Varuṇu is wroth
with thee.'

prchē: 1. s. pr. ind. Ā. of prach ask. didīkṣu is a difficulty: it has been explained as L. pl. of a supposed word didīśa, a very improbable formation = among those who see; also as N. s. of a ds. adj. didīkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for didīkṣur (úpo) = desirous of seeing (i. e. finding out). It is probably best, following the Padapāṭha, to take the word as n. of the ds. adj. used adverbially (with adv. shift of accent) = with a desire to see, i. e. find out. úpo = úpa u (24). cikitúṣas: A. pl. of the pf. pt. of cit perceive. vi-pṛcham acc. inf. (167, 2 a). hrṇīte: 3. s. pr. Ā. of hr be angry; w. dat. (200 l).

४ किमाग्न आस वरण ज्येष्ठं
थत्सोतारं जिधांससि सखायम् ।

किम् । आग्नः । आस । वरण । ज्येष्ठम् ।
यत् । खोतारम् । जिधांससि । सखायम् ।

प्र तन्नै वोचो दूरम् स्वधावो प्रा तत्। मे। वोचः। दुःऽदुभ। स्वधाऽवः।
अव त्वानेना नमसा तुर इयाम्॥ अव। त्वा। अनेना। नमसा। तुरः।
इयाम्॥

4 kím ága ása, Varuṇa, jyéṣṭham
yát stoṭāram jíghāṁsasi sákhā-
yam?
prá tán me voco, dūlabha sva-
dhāvo:
áva tvānenā námasā turáiyām.

*What has been that chief sin,
O Varuṇa, that thou desirest to
slay thy praiser, a friend? Pro-
claim that to me, thou that art hard
to deceive, self-dependent one: thee
would I, free from sin, eagerly
appease with adoration.*

ज्येष्ठम् = jyāṣṭham, to be pronounced as a trisyllable (15, 1f).
यातः: that as a ej. (p. 242). jíghāṁsasi: ds. of han slay. prá vocas: inj. ao. of vac say. dūlabha: 49 c. turáiyām = turáḥ iyām (op. of i go), to be pronounced, with irr. secondary contraction (cp. 22 a; 48 a), as turéyām. áva to be taken with iyām (cp. 5 a-c).

5 अव दुरधानि पित्रा सृजा नो अव। दुरधानि। पित्रा। सृज। नः।
इव या वायं चक्रमा तनूभिः। अव। या। वायम। चक्रम। तनूभिः।
अव राजन्यशुतृपं न तायुं अव। राजन्। पशुतृपम्। न। तायुम्।
सृजा वत्सं न दाव्वो वसिष्ठम्॥ सृज। वत्सम। न। दाव्वः। वसिष्ठम्॥

6 áva drugdháni pítriā srjā no, Set us free from the misdeeds
áva yá vayám cakrmá tanú- of our fathers, from those that we
bhiḥ. have committed by ourselves. Re-
áva, rājan, paśutृpam ná tā- lease Vasiṣṭha, O King, like a
yúm, cattle-stealing thief, like a calf from
srjā, vatsám ná dámno, Vási- a rope.
ṣṭham.

áva srjā (metrically lengthened final, also in d): note the different construction in a: acc. of object and dat. of prs.; and in c d: acc. of prs. and abl. of that from which V. is set free. drugdháni: pp.

of druh. cakrmā: metrical lengthening of final vowel tanibbis: in the sense of a ref. prn. avā अजाः i.e. from sin तयुम्. as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: té ना, Ádityāso, munócata stenám baddhám iva as such set us free, O Ádityas, like a thief who is bound. dámnas: distinguish dáman n. bond and dáman n. act of giving from dámán m. giver and gift.

६ न स स्वो दक्षो वरुण ध्रुतिः सा	न । सः । स्वः । दक्षः । वरुण । ध्रुतिः । सा ।
सुरा मन्युर्विभीदको अचिन्तिः ।	सुरा । मन्युः । विभीदकः । अचिन्तिः ।
अस्ति ज्यायान्कनीयस उपारे	अस्ति । ज्यायान् । कनीयसः । उपारे ।
स्वप्नश्चनेदनृतस्य प्रयोता ॥	स्वप्नः । चन् । इत् । अनृतस्य । प्रयोता ॥

6 ná sá svó dákṣo, Varuṇa, dhrú-
tiḥ sá:
súrā manyír vibhídako ácittih;
ásti jyáyān kánīyasa upāré;
svápnasá canéd ánr̥tasya pra-
yotā.

It was not my own intent, O Varuṇa, it was seduction: liquor, anger, dice, thoughtlessness; the elder is in the offence of the younger; not even sleep is the warder off of wrong.

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasiṣṭha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. dhrútiḥ: from the root dhru = dhvṛ (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as Varuṇa-dhrú-t deceiving Varuṇa; cp. also v. 12, 5: ádhūr-ṣata svayám eté vácobhir ṛjūyatō vṛjináni bruvántah *these have derived themselves with their own words, uttering crooked things to the straightforward man.* Thus the meaning of dhrúti appears to be *deception, seduction.* The meaning of c depends on the interpretation of upāré. This word is naturally to be derived (in accordance with the analysis of the Pada text) from upa + ara (f go). The ed. vb. úpa ṛ occurs two or three times, e. g. AV. vii. 106, 1: yád ásmṛti cakrmá kím cid, upárimá cárane *if through forgetfulness we have*

done anything, have offended in our conduct. The sense of the noun would therefore be offence, the whole Pāda meaning: the elder is (involved) in the (= is the cause of the) offence of the younger, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: yáh . . . prasavé . . . ási bhūmanah who (Savitr) art in the stimulation of the world, i. e. art the cause of the stimulation of the world. prayotá: this word might be derived from *pra+yu* join or *pra+yu* separate; the latter occurs in the RV. in the sense of drive away, while the former does not occur in the RV., and later means stir, mingle. The probability is therefore in favour of the sense warder off. caná then would have the original sense of not even (pp. 229-30). svápnas: i. e. by producing evil dreams.

७ अरं दासो न मीद्धुर्पे कराण्-	अरम् । दासः । न । मीद्धुर्पे । कराणि ।
हं देवाय भूर्णये नांगाः ।	अहम् । देवाय । भूर्णये । नांगाः ।
अचेतयद्विती देवो अर्यो	अचेतयत् । अचितः । देवः । अर्यः ।
गत्वं राये कवितरो जनाति ॥	गत्वम् । राये । कवितरः । जनाति ॥

7 áram, dāsó ná, milhúše karāṇi
ahám deváya bhūrn̄aye ánāgāh. I will, like a slave, do service
áacetayad acito devó aryó; sinless to the bounteous angry god.
gṛtsam rāyé kavitaro junāti. The noble god made the thoughtless
think; he, the wiser, speeds the
experienced man to wealth.

mīlhúse: dat. s. of *mīdhváms*. *karāni*: 1. s. sb. root no. of *kṛ* *do*; to be taken with the adv. *áram* (p. 313, 4). *áchetayat*: see cit. *gītsam*: even the thoughtful man Varuna with his greater wisdom urges on. *rāyé*: final dat. (of *rái*), p. 314, 2. *junāti*: 8. s. pr. of *jū* *speed*.

॥ अ॒यं सु तुभ्यं वरण स्वधावो हृदि स्तोम् उपर्युक्तश्चिदसु । शं नः चिमे शमु योगे नो असु यूयं पात स्वस्तिभिः सदा नः ॥	अ॒यम् । सु । तुभ्यम् । वरुण । स्वधा॑वः । हृदि । स्तोमः । उपर्युक्तः । चित् । अ॒सु शम् । नः । चिमे । शम् । चू॑ इति । योगे । नः । अ॒सु । यूयम् । पात । स्वस्तिभिः । सदा । नः ॥
--	--

8 ayám sú túbhyam, Varuṇa svā-
dhāvo,
hṛdi stóma úpaśritaś cid astu.
sám nah kṣéme, sám u yóge nō
astu.
yūyám pāta suastíbhiḥ sádā nah.

*Let this praise be well impressed
on thy heart, O self-dependent
Varuṇa. Let us have prosperity
in possession, prosperity also in
acquisition. Do ye protect us ever-
more with blessings.*

túbhyam: dat. of advantage (p. 314, B 1). astu nah: p. 320 f.
On d see note on vii. 61, 6.

MANḌŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

१ संवत्सरं शश्याना	संवृत्सरम् । शश्यानाः ।
ब्राह्मणा व्रतचारिणः ।	ब्राह्मणाः । व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां	वाचम् । पर्जन्यजिन्वितां ।
ग्र मण्डूका अवादिषुः ॥	ग्र । मण्डूकाः । अवादिषुः ॥

1 samvatsarám śāśayānā
brāhmaṇā vratacāriṇah,
vācam Parjányajinvitām
prá manḍūkā avādiṣuh.

*The frogs having lain for a year,
like Brāhmans practising a vow,
have uttered forth their voice roused
by Parjanya.*

samvatsarám: acc. of duration of time (197, 2). śāśayānās: pf. pt. A. of śī lie (p. 155, f. n. 1). brāhmaṇās: i. e. like Brahmins. vratacāriṇas: i. e. practising a vow of silence. Parjányajinvitām: because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. avādiṣur: is ao. of vad (145, 1).

२ दिव्या आपौ अभि यदेन्मायन् दिव्याः । आपः । अभि । यत् । एनम् ।
 दृतिं न शुष्कं सरुसी श्यानम् । आयन् ।
 गवामहू न मायुर्वित्सिनीनां दृतिम् । न । शुष्कम् । सरुसी इति ।
 मण्डुकानां वपुरचा समेति ॥ श्यानम् ।
 गवाम् । अहं । न । मायुः । वित्सिनीनाम् ।
 मण्डुकानाम् । वपुः । अच । सम् । एति ॥

2 divyā āpo abhi yád enam áyan, When the heavenly waters came
 dṝtim̄ ná śuṣkam̄, sarasí śáyā- upon him lying like a dry leather-
 nam, bag in a lake, then the sound of the
 gávām áha ná māyúr vatsíni- frogs unites like the lowing of cows
 nám, accompanied by calvcs.
 manḍūkānám vagnúr átrā sám
 eti.

divyā āpah: the rains. enam: collective = the frogs; cp. the sing. manḍūkah in 4 c used collectively. áyan: ipf. of i (p. 130). sarasí: loc. of sarasí according to the primary ī dec. (cp. p. 87). A dried-up lake is doubtless meant. gávām: 102, 2; p. 458, c. 1. átrā (metrically lengthened): here as corr. to yád (cp. p. 214).

३ यदीमिनौ उश्रुते अभ्यवर्षीत् यत् । ईम् । एनान् । उश्रुतः । अभि ।
 तृष्णावतः प्रावृष्णागतायाम् । अवर्षीत् ।
 अख्खल्लोक्त्वा पितरं न पुत्रो तृष्णावतः । प्रावृष्णि । आगतायाम् ।
 अन्यो अन्यसुपु वदन्तमेति ॥ अख्खल्लोक्त्वं । पितरम् । न । पुत्रः ।
 अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

3 yád īm enām uśatō abhy ávar- When he has rained upon them
 sít the eager, the thirsty, the rainy
 tṛṣyávataḥ, prāvīśi ágatāyām, season having come, one with a
 akhkhaliक्ष्या, pitáram ná pu- croak of joy approaches the other
 tró, while he speaks, as a son (ap-
 anyó anyám úpa vādantam eti. proaches) his father.

īm: see p. 220, 2. uśatás (pr. pt. A. pl. of vaś desire): *longing for rain.* ávāśit: iś ao. of vṛṣ: if the subject were expressed it would be Parjanya. prāvṛṣi: loc. abs. (see 205, 1 b). akhkhaliṣṭyā: see 184 d; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. anyás: i. e. manḍukas.

४ अन्यो अन्यमनु गृभ्णात्वेनोर्
अपां प्रसर्गे यदमन्दिषाताम् ।
मण्डूको यदुभिर्वृष्टः कनिष्कन्
पृश्चिः संपृक्षे हरितेन वाचम् ॥

अन्यः । अन्यम् । अनु । गृभ्णाति । एनोः ।
अपाम् । प्रसर्गे । यत् । अमन्दिषाताम् ।
मण्डूकः । यत् । अभिर्वृष्टः । कनिष्कन् ।
पृश्चिः । संपृक्षे । हरितेन । वाचम् ॥

4 anyó anyám ánu grbhñāti enor,
apám prasargé yád ámandiṣā-
tám.
manḍuko yád abhívr̥ṣṭah kán-
iṣkan,
pṛśnih sampr̥ṇkté háritená vā-
cam.

One of the two greets the other
when they have revelled in the dis-
charge of the waters. When the
frog, rained upon, leaps about, the
speckled one mingles his voice with
(that of) the yellow one.

enos: gen. du., of them two (112 a). grbhñāti: 3. s. pr. of grabh. ámandiṣātám: 3. du. Ā. iś ao. of mand exhilarate. manḍukas: in a collective sense. kánīṣkan: 3. s. inj. int. of skand leap (= kániṣkandt), see 174 b. Note that this form in the Pada text is kánīṣkan, because in the later Sandhi s is not cerebralized before k (cp. 67). The use of the inj. with yád is rare. sam-pr̥ṇkté: 3. s. Ā. pr. of pṛc mix.

५ यदेषामन्यो अन्यस्य वाचं
शाक्तस्येव वदति शिर्माणः ।
सर्वे तदेषां समृधेव पर्वे
प्रत्युवाचो वदथनाध्यसु ॥

यत् । एषाम् । अन्यः । अन्यस्य । वाचम् ।
शाक्तस्येव । वदति । शिर्माणः ।
सर्वे । तत् । एषाम् । समृधेव । पर्वे ।
यत् । सुवाचः । वदथन । अधि । अप्रसु ॥

५ yád eṣām anyó aniásya vācam,
śāktasyeva vādati śikṣamāṇah,

When one of them repeats the
speech of the other, as the learner

sárvam tād eṣām sam̄dheva *that of his teacher, all that of them*
 párvā *is in unison like a lesson that*
 yát suváco vādathanádhi apsú. *eloquent ye repeat upon the waters.*

eṣām : cp. enos in 4 a. sam̄dhhā : the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of párvā. It has accordingly been very variously explained. The above rendering is perhaps the most probable. sam̄dhhā : inst. of sam̄dh, lit. *growing together*, then *unison, harmony*. párvan, *joint*, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher. vādathana : see p. 125, f. n. 3 ; change, as often, from 3. prs. to 2. ádhi : 176, 2 a (p. 209).

६ गोमायुरको अजमायुरकः	गोमायुः । एकः । अजमायुः । एकः ।
पृश्चिरेको हरितं एकं एषाम् ।	पृश्चिः । एकः । हरितः । एकः । एषाम् ।
समानं नामं विभृतो विरूपाः	समानम् । नामं । विभृतः । विरूपाः ।
पुरुचा वाचं पिपिशुर्वदन्तः ॥	पुरुचा । वाचम् । पिपिशुः । वदन्तः ॥

६ gómāyur éko, ajámāyur ékah; pŕsnir éko; hárita éka eṣām. samānám náma bíbhrato ví- rúpāh.	One lows like a cow, one bleats like a goat; one is speckled, one of them is yellow. Bearing a common name, they have different colours.
purutrá vácām pipiśur vád- antah.	In many ways they adorn their voice in speaking.

gómāyus : cp. 2 c. pŕsnis, háritas : cp. 4 d. samānám : they are all called frogs, though they have different voices and colours. bíbhratas : N. pl. pr. pt. of bhṛ (p. 182). purutrá : note that the suffix in words in which the vowel is always long in the Samhitá text (as in devatrá, asmatrā, &c.) is long in the Pada text also ; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipiśur : they modulate the sound of their voices (cp. a).

ब्राह्मणासो अतिरात्रे न सोमे
सरो न पूर्णमभितो वदन्तः ।
संवत्सरस्य तदहः परि छ
यन्मण्डूकाः प्रावृषीणं बभूव ॥

ब्राह्मणासः । अतिरात्रे । न । सोमे ।
सरः । न । पूर्णम् । अभितः । वदन्तः ।
संवत्सरस्य । तद् । अहरिति । परि । स्य ।
यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥

7 brāhmaṇāśo atirātrē nā sōme,
sāro nā pūrnām abhito, vād-
antaḥ,
samvatsarasya tād āhāḥ pāri
śṭha,
yán, maṇḍūkāḥ, prāvṛṣīṇām ba-
bhūva.

Like Brahmins at the over-night
Soma sacrifice speaking around as
it were a full lake, ye celebrate that
day of the year which, O Frogs, has
begun the rains.

atirātrē: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. sāro nā: as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhitas: 177, 1. pāri śṭha: lit. be around, then celebrate; cp. pāri car go round, then attend upon, honour; on the Sandhi, cp. 67 c. prāvṛṣīṇām babhūva: has become one that belongs to the rainy season.

८ ब्राह्मणासः सोमिनो वाचमक्रत
प्रह्ल छाखन्तः परिवत्सरीणम् ।
अध्वर्यवौ घर्मिणः सिष्विदाना
आर्विमवन्ति गुह्या न के चित् ॥

ब्राह्मणासः । सोमिनः । वाचम् । अक्रत ।
प्रह्ल । छाखन्तः । परिवत्सरीणम् ।
अध्वर्यवः । घर्मिणः । सिष्विदानाः ।
आर्विमवन्ति । गुह्याः । न । के । चित् ॥

8 brāhmaṇāśaḥ somino vācam
akrata,
brāhma kṛṇvāntaḥ parivatsa-
rīṇam.
adhvaryávo gharmaṇaḥ siṣvid-
ānā,
śvīr bhavanti; gūhiā nā kē cit.

Soma-pressing Brahmins, they
have raised their voice, offering
their yearly prayer. Adhvaryu
priests, heated, sweating, they
appear; none of them are hidden.

brāhmaṇásas : ná need not be supplied (as in 1 b), the frogs being identified with priests. **somínas** : *celebrating a Soma sacrifice*, which expresses much the same as sáro ná pūrnám abhítah in 7 b. **vácam akrata** : cp. vágantas in 7 b. **akrata** : 3. pl. Ā. root ao. of kṛ (148, 1 b). **bráhma** : with b cp. 7 c, d. **gharmíṇas** is meant to be ambiguous : oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. **sisvidánás** : pf. pt. Ā. of svid; note that the cerebralized initial of the root is restored in the Pada text; cp. kániṣkan in 4 c. **āvíś** : see p. 266, b.

८ द्वैवहिति जुगुपुर्वादुशस्य

चृतुं नरो न प्र मिनन्त्येति ।

संवत्सरे प्रावृष्टागतायां

तप्ता घर्मा अश्नुवते विसर्गम् ॥

द्वैवहितिम् । जुगुपुः । द्वादशस्य ।

चृतुम् । नरः । न । प्र । मिनन्ति । एते ।

संवत्सरे । प्रावृष्टि । आगतायाम् ।

तप्ताः । घर्माः । अश्नुवते । विसर्गम् ॥

9 **deváhitim jugupur dvádaśáya** : *They have guarded the divine order of the twelvemonth: these men infringe not the season. In a year, the rain time having come, the heated milk-offerings obtain release.*

gám.

deváhitim : on the accent see p. 456, 2 a. **jugupur** : pf. of *gup protect*. **dvádaśáya** : note the difference of accent and inflexion between *dvádaśa twelve* (104) and *dvádaśá consisting of twelve, twelfth* (107); supply *saṃvatsarásya* from c. In the Aitareya Brāhmaṇa the year, *saṃvatsara*, is called *dvádaśa consisting of twelve months* and *caturvímśa consisting of twenty-four half-months*. The gen. naturally depends on *deváhitim*, as being in the same Pāda. Prof. Jacobi understands *dvádaśáya* as the ordinal *twelfth* supplying *máśasya month*, and making it depend on *ṛtum* in the next Pāda. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the

end of the year: *samvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras*: here again no particle of comparison. *mí-nanti*: from *mí* *damage*; cp. 7 c, d. *samvatsaré*: cp. 203, 3 a. *právṛṣi ágatāyām*: loc. abs. as in 3 b. *taptá gharmáḥ* is meant to be ambiguous: *heated milk-pots* with reference to the priests (cp. *adhvaryávo gharmínāḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *trṣyávatas* in 8 b). *aśnuvate* (3. pl. Ā. pr. of *amá* *obtain*) *visargám obtain release or discharge*, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvīr bhavanti* in 8 d.

90 गोमायुरदादुजमायुरदात्
पृश्निरदाद्वरितो नो वसूनि ।
गवां मण्डुकां ददतः शृतानि
सहस्रसावे प्रतिरन्त आयुः ॥

गोऽमायुः। अदात्। अजःमायुः। अदात्।
पृश्निः। अदात्। हरितः। नः। वसूनि ।
गवाम्। मण्डुकाः। ददतः। शृतानि ।
सहस्रसावे। प्र। तिरन्ते। आयुः ॥

10 gómāyur adād, ajámāyur adāt,
pṛśnir adād, dhárito no vásuni.
gávām manḍukā dādataḥ śa-
tāni,
sahasrasāvē prā tiranta áyuh.

He that lows like a cow has given us riches, he that bleats like a goat has given them, the speckled one has given them, and the yellow one. The frogs giving us hundreds of cows prolong our life in a thousandfold Soma pressing.

gómāyus &c. (cp. 6 a): the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dādataḥ*: N. pl. of pr. pt. of *dā* *give* (cp. 156). *sahasrasāvē*: loc. of time like *samvatsaré* in 9 c; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). d is identical with iii. 53, 7 d.

VIŚVE DEVĀH

The comprehensive group called *Viśve devāḥ* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are: 1. Soma, 2. Agni, 3. Tvaṣṭṛ, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Aṅgirases.

viii. 29. Metre: Distichs of a Jagatī + Gāyatrī (p. 445, a.).

१ बुधुरेको विषुणः सूररो युवा- बुधुः । एकः । विषुणः । सूररः । युवा ।
ज्येष्ठे हिरण्यायम् ॥ अ॒ज्ञि । अ॒ष्टे । हि॒रण्यायम् ॥

१ babhrūr éko vīṣuṇah sūnáro *One is brown, varied in form, bountiful, young. He adorns himself with golden ornament.*
yúvā. añjí añkte hiranyáyam.

babhrús: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 83). It alludes to the colour of the juice, otherwise described as aruṇā ruddy, but most often as hāri tawny. vīṣuṇas: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yúvā: here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. añjí: cognate acc. (p. 300, 4). añkte: 3. s. Ā. of añj anoint, with middle sense *anoints himself*. hiranyáyam: cp. ix. 86, 43, mādhunā abhí añjate .. hiranyapāvā āsu grbhñate *they anoint him (Soma) with mead; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.*

२ योनिमेक आ संसादु द्योतनो योनिम् । एकः । आ । संसादु । द्योतनः ।
अन्तर्देवेषु मेधिरः ॥ अ॒न्तः । दे॒वेषु । मेधिरः ॥

२ yónim éka ā sasāda dyótano, *One has, shining, occupied his antar devेषु médhiraḥ.* receptacle, the wise among the gods.

yónim: the sacrificial fireplace; ep. iii. 29, 10, ayám te yónir ṛtvíyo, yáto játó árocathāḥ: tám jānánn, Agna, ā sida *this is thy regular receptacle, born from which thou didst shine: knowing it, Agni,*

occupy it. **dyótanas**: the brightness of Agni is constantly dwelt on. **médhiras**: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called **devó devéṣu médhirah** *the wise god among the gods.*

३ वाशीमेको विभर्ति हस्त आयसीम् वाशीम्। एकः। विभर्ति। हस्ते। आयसीम्।
आलद्वैवेषु निध्रुविः ॥ चूतः। द्वैवेषु। निध्रुविः ॥

३ vásim éko bibharti hásta áya- One bears in his hand an iron
sím, axe, strenuous among the gods.
antár devéṣu nídhruvih.

vásim: this weapon is connected elsewhere only with Agni, the Rbhús, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Rbhús and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: *Tvásṭā.. apásām apástamah..* *éísīte nūnám paraśúm suāyasám Tvastṛ, most active of workers, now sharpens his axe made of good iron.* nídhruvih: *strenuous* as the artificer of the gods, a sense supported by apástamas in the above quotation.

४ वज्रमेको विभर्ति हस्त आहितं वज्रम्। एकः। विभर्ति। हस्ते। आहितम्।
तेन वृचाणि जिघते ॥ तेन। वृचाणि। जिघते ॥

४ vájram éko bibharti hásta áhi- One bears a bolt placed in his
tam: hand: with it he slays his foes.
téna vṛtráni jighnate.

á-hitam: pp. of dhā *place*; accent, p. 462, 13 b. jighnate: 8. s. pr. Á. of han *slay*, see p. 432. vájram: this, as his distinctive weapon, shows that Indra is meant.

५ तिग्ममेको विभर्ति हस्त आयुधं तिग्मम्। एकः। विभर्ति। हस्ते। आयुधम्।
शुचिर्यो जलाष्मेषजः ॥ शुचिः। चूयः। जलाष्मेषजः ॥

५ tigmám éko bibharti hásta áyu- One, bright, fierce, with cooling
dham, remedies, bears in his hand a sharp
śúcir ugró jálásabhesajah. weapon.

áyudham : bow and arrows are usually the weapons of Rudra ; in vii. 46, 1 he is described by the epithets *sthirádhanvan* *having a strong bow*, *ksipréṣu swift-arrowed*, *tigmáyudha* *having a sharp weapon*, and in vii. 46, 3 his *lightning shaft*, *didyút*, is mentioned. *ugrás* : this epithet is several times applied to Rudra (cp. ii. 33). *jálāṣa-bhēṣajas* : this epithet is applied to Rudra in i. 43, 4 ; Rudra is also called *jálāṣa*, and his hand is described as *jálāṣa* (as well as *bhēṣajá*) in ii. 33, 7 ; these terms are applied to no other deity. *b* has the irregularity of two redundant syllables (p. 438, 2 a).

६ पथ एकः पीपाय तखरो यथाँ पथः । एकः । पीपाय । तखरः । यथा ।
एष वेद निधीनाम् ॥ एषः । वेद । निधीनाम् ॥

pathás: it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. pīpāya: pf., with lengthened red. vowel, from pi (= pyā) *make full or abundant*; cp. vi. 53, 4: ví pathó vājasā-taye cīnuhí *clear the paths for the gain of wealth* (addressed to Pūṣan); and x. 59, 7: dadātu pūnaḥ Pūṣā pathiām yá suastih *let Pūṣan give us back the path that is propitious*. tāskaras: to be taken with b; like a thief he knows where hidden treasure is to be found; cp. vi. 48, 15 (addressed to Pūṣan): āvīr gūlhā vásū karat, suvēdā no vásū karat *may he make hidden wealth manifest, may he make wealth easy for us to find*; he also finds lost cattle; cp. vi. 54, 5-10. ya-thām: unaccented (p. 453, 8 B d); nasalized to avoid hiatus (p. 23, f. n. 1). veda: with gen. (202 A c). nidhīnām: accent (p. 458, 2 a); the final syllable to be pronounced dissyllabically.

७ त्रीष्णक उरुगायो वि चक्रमे
यत्र देवासो मदन्ति ॥ त्रीणि । एकः । उरुगायः । वि । चक्रमे ।
यत्र देवासः । मदन्ति ॥

7 tríni éka urugāyó ví cakrame,
yátra deváso máganti. One, wide-pacing, makes three
strides to where the gods are ex-
hilarated.

trīṇi: cognate acc. (p. 800, 4) supply vikrámaṇāni (cp. yásya uruṣu triṣu vikrámaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyā: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). yátra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gāyatrī cadence (see p. 439, 3 a, a).

: विभिर्द्वा चरत् एकया सुह
प्र प्रवासेव वसतः ॥

विभिः । द्वा । चरतः । एकया । सुह ।
प्र । प्रवासाऽह्व । वसतः ॥

3 víbhir duá carata, ékayā sahā: *With birds two fare, together with one woman: like two travellers they go on journeys.*

víbhis: cp. i. 118, 5, pári vām ásvāḥ patamgá, vāyo vahantu aruṣāḥ *let the flying steeds, the ruddy birds, drive you (Aśvins) round.* dvā .. ékayā sahā: the two Aśvins with their one companion, Sūryā; cp. l. c.; á vām rátham yuvatí tiṣṭhad .., duhitá Sūryasya *the maiden, the daughter of the Sun, mounted your car;* also v. 73, 5: á yád vām Sūryá rátham tiṣṭhat *when Sūryā mounted your car.* prá vasatas: *they go on a journey in traversing the sky in their car.* pravāsā: this word occurs here only, apparently in the sense of *one who is abroad on travels* (like the post-Vedic pravāsin); in the Sūtras and in classical Sanskrit it means *sojourn abroad.* Some scholars regard pravāséva as irr. contraction for pravāsám iva: *they travel as it were on a journey.*

१ सदो द्वा चक्राते उपमा द्विवि
सुम्भ्राजा सुर्पिरासुती ॥

सदः । द्वा । चक्राते इति । उपमा ।
द्विवि ।
सुम्भ्राजा । सुर्पिरासुती इति सुर्पिः
असुती ॥

१ सदो द्वां cakrātē upamā divi:
samrājā sarpirāsutī.

Two, as highest, have made for themselves a seat in heaven: two sovereign kings who receive melted butter as their draught.

samrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrātē: 3. du. pf. Ā. of kr̥ with middle sense, *make for oneself*. upamā: N. du. in apposition to dvā, further explained by samrājā.

90 अर्चन् एके महि साम मन्वत् अर्चनः । एके । महि । साम । मन्वत् ।
तेन सूर्यमरोचयन् ॥ तेन । सूर्यम् । अरोचयन् ॥

10 árcanta éke máhi sáma man- Singing, some thought of a great
vata: chant: by it they caused the sun to
téna súryam arocayan. shine.

árcantas: singing is characteristic of the Āngirases; e. g. i. 62, 2, sáma yónā .. árcanta Āngiraso gá ávindan *the chant by which the Āngirases, singing, found the cows*; the Maruts are described in x. 78, 5 as viśvárūpā Āngiraso ná sámabhiḥ *manifold with chants like the Āngirases*. The Āngirases again are those yá pténa súryam árohayan diví who by their rite caused the sun to mount to heaven (x. 62, 3). Sāyaṇa and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun: yám vái súryam Svárabhānus támāsā ávidhyad, Átrayas tám ánv avindan *the Atris found the sun which Svarbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing.: gūlhám súryam támāsā .. bráhmaṇā avindad Átriḥ *Atri by prayer found the sun hidden by darkness* (6) and Átriḥ súryasya diví cákṣur ádhāt *Atris placed the eye of the sun in heaven* (8); and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Āngirases must therefore undoubtedly be meant here. éke: the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata: 3. pl. ipf. Ā. (without augment) of man *think*. arocayan: ipf. ca. of ruc *shine*.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Maṇḍala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuna because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mádhu* or *sweet draught*, but oftenest called *indu* *the bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*aruṇá*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhís*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśú*) is crushed are called *ádri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamána* or *punāná flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhá pure*, but much oftener *śukrá* or *śuci bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*drópa*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mīj* *cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*áśir*): milk (*gó*), sour milk (*dádhí*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the R̥bhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhistha*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amṛta draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*páti*) of plants, which also have him as their king; he is a lord of the wood (*vánaspáti*), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. *mádhu*, Gk. *μέθυ*, Anglo-Saxon *medu*).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root *su* (= Av. *hu*) *press*.

viii. 48. Metre: Triṣṭubh; 5. Jagati.

स्वादोरभक्षि वयसः सुमेधाः	स्वादोः । अभक्षि । वयसः । सुमेधाः ।
स्वाधीं वरिवोवित्तरस्य ।	सुमेधाः । वरिवोवित्तरस्य ।
विश्वे यं देवा उत मर्तीसो	विश्वे । यम् । देवा: । उत । मर्तीसः ।
मधुं ब्रुवन्तो अभि संचरन्ति ॥	मधुः । ब्रुवन्तः । अभि । संचरन्ति ॥

1 svādór abhakṣi vāyasaḥ sume-
dhāḥ
suādhio varivovittarasya,
víṣve yám devá utá mártiāso,
mádhu bruvánto, abhí samcár-
anti.

Wisely I have partaken of the
sweet food that stirs good thoughts,
best banisher of care, to which all
gods and mortals, calling it honey,
come together.

abhakṣi: 1. s. Ā. s ao. of *bhaj* *share*; with partitive gen. (202 A e).
sumedhāḥ: appositionally, *as a wise man*; svādhyāḥ: gen. of
svādhī (declined like *rathī*, p. 85, f. n. 4). yám: m. referring to the
n. vāyas, as if to sóma. abhí samcáranti: p. 469, B a.

२ अन्तस्तु प्रागा अदितिर्भवास्	अन्तरिति । च । प्र । अगाः । अदितिः ।
अवयाता हरसो देव्यस्य ।	भवासि ।
इन्द्रविन्द्रस्य सख्यं जुषाणः	अवयाता । हरसः । देव्यस्य ।
श्रीष्टैव धुरमनु राय च्छथाः ॥	इन्द्रो इति । इन्द्रस्य । सख्यम् । जुषाणः । श्रीष्टैऽहव । धुरम् । अनु । राये । च्छथाः ॥

2 antás ca prágā, Aditir bhavāsi,
avayātā háraso dáiviasya.
Índav, Índrasya sekhiám ju-
ṣāṇāḥ,
śráuṣṭīva dhúram, ánu rāyé
r̥dhyāḥ.

If thou hast entered within, thou
shalt be Aditi, appeaser of divine
wrath. Mayest thou, O Indu,
enjoying the friendship of Indra,
like an obedient mare the pole,
advance us to wealth.

antáś : cp. note on vii. 86, 2 b. Soma is here addressed. prágāś : the Padapāṭha analysis of this as prá ágāḥ is evidently wrong, because in a principal sentence it must be prá agāḥ (p. 468, 20) or in a subordinate one pra-ágāḥ (p. 469, 20 B); here it is the latter, because of ca = if (p. 229, 3). Áditis : because Aditi releases from sin (e. g. anágastvám no Áditih kṛṇotu *may Aditi produce sinlessness for us*, i. 162, 22); that is, may Soma purify us within. Índav : vocatives in o are always given as Pragrhya in the Pada text (o íti) even though their Sandhi before vowels may be av or a in the Samhitā text; cp. note on ii. 33, 3 b. Árāuṣṭi : this word occurs only here, and its meaning is uncertain; the most probable sense is obedient mare. rāyé : this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to dhúram; nas may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' ḥdhyāś : root ao. op. of ḥdh thrive.

३ अपाम् सोमम् सृता अभूमा-
गन्म ज्योतिरविदाम् देवान् ।
किं नूनम् सान्धेणवदरातिः
किम् धूर्तिरमृत मर्त्यस्य ॥

४ ápāma sómam; amṛtā abhūma;
áganma jyótir; ávidāma deván.
kím nūnám asmán kṛṇavat á-
rātiḥ?
kím u dhūrtír, amṛta, márti-
asya?

अपाम् । सोमम् । असृताः । अभूम् ।
अगन्म । ज्योतिः । अविदाम् । देवान् ।
किम् । नूनम् । असान् । अन्धेणवत् । अरातिः ।
किम् । ऊं इति । धूर्तिः । असृत् । मर्त्यस्य ॥

We have drunk Soma; we have
become immortal; we have gone to
the light; we have found the gods.
What can hostility now do to us,
and what the malice of mortal man,
O immortal one?

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 345, C.). ápāma: root ao. of pā drink. abhūma: root ao. of bhū become. áganma: root ao. of gám go. jyótis: acc. of the goal (197 A 1). ávidāma: a ao. of 2. vid find. kṛṇavat: 3. s. pr. sb. of kṛ do (p. 134). amṛta: Soma.

३ शं नो भव हृद आ पीत हन्दो
पितेव सोम सूनवे सुशेवः ।
सखिव सख्य उरुशंस धीरः
प्र ण आयुर्जिवसे सोम तारीः ॥

शम । नः । भव । हृदे । आ । पीतः ।
हन्दोऽरति ।
पिताऽहव । सोम । सूनवे । सुशेवः ।
सखाऽहव । सख्ये । उरुशंस । धीरः ।
प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 साम् no bhava हृदाऽपिता,
Indo;
पितेवा, Soma, sūnáve suisévah,
sákheva sákhya, uruśamsa, dhi-
rah,
प्रा ना आयुर् jivásē, Soma, tārīḥ. *Do good to our heart when drunk,
O Indu; kindly like a father, O
Soma, to his son, thoughtful like a
friend to his friend, O far-fumed
one, prolong our years that we may
live, O Soma.*

साम् हृदे *refreshing to the heart* occurs several times; the emphasizing pcl. ा is here added to the dat. प्रा नाहः: Sandhi, 65 c.
जीवासे: dat. inf. of जीव live. तारीः: is ao. inj. from त्रि cross.

५ हृमे मा पीता यशस उरुष्ववो
रथं न गावः समनाह पर्वेसु ।
ते मा रक्षनु विस्तसंश्वरित्राद्
उत मा स्नामाद्यवयन्वन्दवः ॥

हृमे । मा । पीताः । यशसः । उरुष्ववः ।
रथम् । न । गावः । सम । अनाह ।
पर्वेसु ।
ते । मा । रक्षनु । विस्तसः । चुरित्रात् ।
उत । मा । स्नामात् । यवयन्दु । इन्दवः ॥

५ imé mā pítā yaśása uruṣyávo,
rátham ná gávah, sám anāha
párvasu;
té mā rakṣantu visrásaś cari-
trād,
utá mā srámād yavayantu ín-
davah.

These glorious, freedom-giving
(drops), ye have knit me together
in my joints like straps a car; let
those drops protect me from break-
ing a leg and save me from
disease.

imé: supply índavas from d. yaśásas: p. 59. uruṣyávas: cp.
varivovittarasya in 1 b. anāha: this seems to be an irregular pf.

form from *nah bind* for *nanāha*; cp. *góbhīḥ sámnaddho asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *visrásas*: abl. inf. (of *vi-sram*) with attracted object in the abl. *carítrād*: p. 837, 3 a. Note that Páda c is a *Tríṣṭubh*. *yavayantu*: cs. ipv. of *yu separate*. Change in c and d, as often, from 2. to 3. prs.

६ अभिं न मा मथितं सं दिदीपः
प्र चक्षय कृणुहि वस्त्वसो नः ।
अथा हि ते मदु आ सोम मन्ये
रेवाँ इव प्र चरा पुष्टिमङ्क ॥

अभिम् । न । मा । मथितम् । सम् ।
दिदीपः ।
प्र । चक्षय । कृणुहि । वस्त्वसः । नः ।
अथ । हि । ते । मदै । आ । सोम् । मन्ये ।
रेवानैव । प्र । चर । पुष्टिम् । अङ्क ॥

6 agním ná mā mathitám sám
didipah;
prá cakṣaya; kṛṇuhí vásyaso
nah.
áthā hí te máda á, Soma,
mánye
reváṁ iva. prá carā puṣṭím
ácha.

*Like fire kindled by friction
inflame me; illumine us; make
us wealthier. For then, in thy
intoxication, O Soma, I regard
myself as rich. Enter (into us)
for prosperity.*

didipas: red. ao. inj. of *dīp* *shine*. *prá cakṣaya*: cs. of *cakṣ* see (cp. 3 b). *kṛṇuhí*: cp. p. 134; accented as beginning a sentence. *vásyasa*: A. pl. of *vásyāṁs* (cpv. of *vásu*, 103, 2 a). *áthā* (metrically lengthened): *then*, when inflamed by Soma. *reváu*: predicatively with *mánye* (196 a), *iva* being sometimes added. *prá carā* (metrically lengthened): cp. 2 a, *antás ca prágāḥ*. *puṣṭim* *ácha*: give us actual prosperity also.

७ दृष्टिरिण ते मनसा सुतस्य
भृषीमहि पित्र्यस्त्व रायः ।

दृष्टिरिण । ते । मनसा । सुतस्य ।
भृषीमहि । पित्र्यस्त्व । रायः ।

सोमं राजन्प्रण आयूषि तारीर्
अहानीवृ सूर्यौ वासुराणि ॥

सोमं । राजन् । प्र । नः । आयूषि ।
तारीः ।
अहानिऽद्व । सूर्यः । वासुराणि ॥

7 isiréṇa te mánasā sutásya *Of thee pressed with devoted mind*
bhakṣimáhi, pítriasyeva rāyāḥ. *we would partake as of paternal*
Sóma rājan, prá na áyūmṣi *wealth. King Soma, prolong our*
tārīr, *years as the sun the days of*
áhānīva súrio vāsarāṇi. *spring.*

bhakṣimáhi: s. ao. op. of bhaj share. pítryasya iva: because Soma is regarded as a father, cp. 4 b. Sóma rājan: being a single voc. (rājan is in apposition), Sóma alone is accented (p. 465, 18). prá nas: cp. 4 d. tārīs: cp. 4 d. áhāni: 91, 2.

८ सोमं राजन्मृक्या नः स्वस्ति सोमं । राजन् । मृक्य । नः । स्वस्ति ।
तवै स्मसि व्रत्याऽस्त्वस्य विद्धि । तवै । स्मसि । व्रत्याः । तस्य । विद्धि ।
अलर्ति दद्व उत मन्युरिन्दो अलर्ति । दद्वः । उत । मन्युः । इन्दो इति ।
मा नो अर्यो अनुकामं परा दाः ॥ मा । नः । अर्यः । अनुकामम् । परा ।
दाः ॥

8 Sóma rājan, mṛlāyā naḥ su- *King Soma, be gracious to us*
astī; *for welfare; we are thy devotees:*
táva smasi vratīas: tásya vid- *know that. There arise might and*
dhi. *wrath, O Indu: abandon us not*
álarti dákṣa utá manyúr, Indo; *according to the desire of our*
má nō aryó anukāmām pára *foe.*
dāḥ.

mṛlāyā: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. svastī: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = su+asti is not analysed in the Padapātha (cp. note on i. 1, 9). smasi: 1. pl. pr. of as be. tásya: with vid

know about, 202 A c. *viddhi*: 2. s. ipv. of *vid know*. *álarti*: 3. s. pr. int. of *ṛ go* (174 a). *aryás*: gen. of *arī foe* (cp. p. 81, f. n. 1; 99, 3), dependent on *anukāmām*; cp. *árātis* in 8 c. *dāḥ*: 2. s. root *ao.* inj. of *dā give*.

१ त्वं हि नस्त्वः सोम गोपा त्वम् । हि । नः । त्वः । सोम् । गोपाः ।
गावैर्गावै निषुसत्या नृचक्षाः । गावैर्गावै । निषुसत्या । नृचक्षाः ।
यत्ते वयं प्रमिनामं व्रतानि यत् । ते । वयम् । प्रमिनामं । व्रतानि ।
स नो मृक्षु सुषुखा देव वस्तः ॥ सः । नः । मृक्षु । सुषुखा । देव । वस्तः ॥

१ tuám hi naś tanúas, Soma, gopá, Since thou art the protector of
gátre-gátre niśasátthā nṛcáksāh. our body, O Soma, thou as sur-
yát te vayám pramináma vratáni, veyor of men hast settled in
sá no mṛla suṣak्हā, deva, vásy- every limb. If we infringe thine
syah. ordinances, then be gracious to us
as our good friend, O god, for
higher welfare.

tanúas: gen. of *tanú body*. *gopás*: 97 A 2 (p. 79). *gátre-gátre*: 189 C. *niśasátthā*: 2. s. pf. of *sad*; cerebralization of *s* (67 a); metrical lengthening of final *a* (p. 441, a). *yád*: p. 242, 3. *pramínáma*: sb. pr. of *pra-mí*. *sá*: p. 294, b. *su-ṣak्हā*; on the cerebralization of *s* see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is *su-ṣak्हā*; the former is irregularly used in the latter sense. *vásyas*: the cpv. adj. is here used as an acc. adverb (p. 301, b).

१० चृदूदरेण सख्या सचेय चृदूदरेण । सख्या । सचेय ।
यो मा न रिष्टिर्वर्यश्च पीतः । यः । मा । न । रिष्टिर्वर्यः ।
च्य यः सोमो न्यधाय्यस्मि पीतः । च्यः । यः । सोमः । नि । न्यधाय्यः ।
तस्मा इन्द्रं प्रतिरमेयायुः ॥ तस्मै । इन्द्रम् । प्रतिरम् । एमि । आयुः ॥

10 ṛdūdārena sákhīā saceya, *I would associate with the whole-*
 yó mā ná ríṣyed, dhariaśva, *some friend who having been drunk*
 pítāḥ. *would not injure me, O lord of the*
 ayám yá sómo niádhāyi asmó, *bays. For (the enjoyment of) that*
 tásmā īndram pratíram emi *Soma which has been deposited in*
 áyuh. *us, I approach Indra to prolong*
our years.

ṛdūdārena: not analysed in the Padapāṭha (cp. note on ii. 33, 5 c);
 ep. tvám̄ nas tanvò gopāḥ in 9 a. sákhīā: 99, 2. yó ná ríṣyet:
 cp. 4 a. haryaśva: a characteristic epithet of Indra, who as the
 great Soma drinker is here addressed. nyádhāyi: 3. s. ao. ps. of
 dhā put; this (like prágās in 2 a) is irregularly analysed in the
 Padapāṭha as ní ádhāyi instead of ni-ádhāyi (p. 469, B). asmé:
 loc. (p. 104); Pragṛhya (26 c). emi: 1. s. pr. of i go to with acc.
 (197, A 1). pratíram: acc. inf. of tī cross (p. 336, 2 a) governing
 the acc. áyus (cp. 11 d). tásmai: for the sake of that = to obtain or
 enjoy that, final dat. (p. 314, B 2).

9 अप् त्या अस्युरनिरा अमीवा । अप् । त्या । अस्युः । अनिराः । अमीवाः ।
 निरचसन्मिषीचीरमैषुः । निः । अचसन् । तमिषीचीः । अर्मैषुः ।
 आ सोमो अस्माँ अस्तुहृद्विहाया । आ । सोमः । अस्मान् । अस्तुहृत् । वि
 अग्नच् यत्र प्रतिरन्त आयुः ॥ इहायाः ।
 अग्नः । यत्र । प्रतिरन्ते । आयुः ॥

11 ápa tyá asthur ánírā, ámīvā
 nír atrasan, támīśicír ábhaisuh.
 á sómō asmáṁ aruhad vihāyā:
 áganma yátra pratiránta áyuh. *Those ailments have started off,*
diseases have sped away, the powers
of darkness have been affrighted.
Soma has mounted in us with
night: we have gone to where men
prolong their years.

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here
 irregularly used beside the two aorists; cp. the uniform use of the
 ao. in 3. támīśicīs: this word, as occurring here only, is somewhat
 doubtful in sense; but it is probably a f. adj. formed from a stem in

affic added to *támis* (in *támis-rā darkness*) : cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). *ábhaisur* : s. ao. of *bhī fear*. *á aru-hat* : a. ao. of *ruh* : cp. the English phrase, 'go to the head'. *ágamma yátra* : = 'we have arrived at the point when'. d is identical with i. 113, 16 d ; it refers to the renewal of life at dawn.

१२ यो न इन्दुः पितरो हृत्सु पीतो	यः । नः । इन्दुः । पितरः । हृत्सु । पीतः ।
मर्त्यौ मर्त्यौ आविवेश् ।	मर्त्यः । मर्त्यौन् । आविवेश् ।
तस्मै सोमाय हृविषां विधेम	तस्मै । सोमाय । हृविषां । विधेम् ।
मृक्णीके चक्ष सुमतौ स्थाम् ॥	मृक्णीके । चक्ष् । सुमतौ । स्थाम् ॥

12 yó na índuh, pitaro, hṛtsú pító, *The drop drunk in our hearts,*
 ámartio mártiāñ ávivéśa, *O Fathers, that immortal has*
 tásmai Sómāya havíṣā vidh- *entered us mortals, to that Soma*
 ema: *we would pay worship with obla-*
 mṛliké asya sumatāu siāma. *tion; we would abide in his mercy*
and good graces.

pitaras : the Fathers, often spoken of as Soma-loving (*somyá*), are called to witness (cp. 13 a). *hṛtsú pítáḥ* : cp. 2 a *antás ca prágah* and 10 c *yáḥ sómo niádhāyi asmē*.

१३ लं सोम पितृभिः संविदानो	लम् । सोम् । पितृभिः । संमृविदानः ।
त्वु द्वावापृथिवी आ ततन्य ।	त्वनु । द्वावापृथिवी इति । आ । ततन्य् ।
तस्मै त इन्दो हृविषां विधेम	तस्मै । ते । इन्दो इति । हृविषां । विधेम् ।
वृयं स्थाम् पतंयो रथीणाम् ॥	वृयम् । स्थाम् । पतंयोः । रथीणाम् ॥

13 tuám, Soma, pitṛbhiḥ samvid-
 ānō,
 ánu dyávāpṛthiví á tatantha.
 tásmai ta, Indo, havíṣā vidh-
 ema:
 vayám siāma pátayo rayinám.

*Thou, O Soma, uniting with the
 Fathers, hast extended thyself over
 Heaven and Earth. To thee as
 such, O Indu, we would pay
 worship with oblation: we would
 be lords of riches.*

saṁ-vidānás : see x. 14, 4 b. ánu ā tatantha : = hast become famous in. d is identical with iv. 50, 6 d.

94 चातारो देवा अधि वोचता नो चातारः । देवाः । अधि । वोचत । नः ।
 मा नो निद्रा ईशत् मोत अल्यिः । मा । नः । निद्रा । ईशत् । मा । उत ।
 वृयं सोमंस्य विश्वहि प्रियासः जल्यिः ।
 सुवीरासो विदथमा वदेम ॥ वृयम् । सोमंस्य । विश्वहि । प्रियासः ।
 सुवीरासः । विदथम् । आ । वदेम् ॥

14 trátāro devā, ádhi vocatā no. *Ye protecting gods, speak for us.*
 mā no nidrá ísata, móta jálpih. *Let not sleep overpower us, nor idle*
 vayám Sómasya viśváha pri- *talk. We always dear to Soma,*
 yásah, *rich in strong sons, would utter*
 suvirāso vidátham á vadema. *divine worship.*

trátāro devāḥ : accent, see note on 7 c. ádhi vocatā : 2. pl. no. ipv. of vac *speak* ; final vowel metrically lengthened ; = *take our part, defend us* (nas, dat.). nidrá : probably for nidráḥ : see note on svadhā, x. 129, 5 d. ísata : 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidrá and jálpih probably refer to the vows of waking and silence in the rite of initiation (dikṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyásas : with gen. (p. 322 C).

95 लं नः सोम विश्वतौ वयोधास लम् । नः । सोम् । विश्वतः । वयोधाः ।
 लं खुर्विदा विश्वा नृचच्चाः । लम् । खुर्वित् । आ । विश्वा । नृचच्चाः ।
 लं न इन्द्र ज्ञतिभिः सज्जोषाः लम् । नः । इन्द्रो इति । ज्ञतिभिः । स
 पुहि पश्चातादुत वा पुरस्तात् ॥ ज्जोषाः ।
 पुहि । पश्चातात् । उत । वा । पुरस्तात् ॥

15 tuám nah, Soma, viśváto va- Thou art, O Soma, a giver of
 yodhás. strength to us on all sides. Thou
 tuám suarvíd. ā viśā nṛcákṣāḥ. art a finder of light. Do thou, as
 m 2

tuám na, Inda, útibhiḥ sajósāḥ *surveyor of men, enter us. Do*
 pāhī paścātād utá vā purástāt. *thou, O Indu, protect us behind*
and before with thine aids ac-
cordant.

ā viśā: final vowel metrically lengthened. Inda: for Indav (21 b); on the Padapāṭha, cp. note on 2 c. útibhis to be taken with sajósās. utá vā: or = and.

FUNERAL HYMN

The RV. contains a group of five hymns (x. 14-18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitṛ (i. 35) conducts and Pūṣan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

x. 14. Metre: Trisṭubh; 13. 14. 16. Anuṣṭubh; 15. Brhatī.

१ पेरे यिवांसे प्रवतौ मुहीरन् ।	पेरे यिवांसंम् । प्र॒वतौ । मुहीः । अनुं ।
बङ्गभः पन्थामनुपस्यशानम् ।	बङ्गभः । पन्थाम् । अनु॒पस्यशानम् ।
वैवस्तुं संगमनं जनानां	वैवस्तुम् । सं॒गमनम् । जनानाम् ।
थम् राजानं हृविषा दुवस्य ॥	थम् । राजानम् । हृविषां । दुवस्य ॥

1 pareyivāṁsam̄ praváto mahír *Him who has passed away along the mighty steeps and has spied out the path for many, him the son of Vivasvant, the assembler of people, Yama the king, do thou present with oblation.*
 ánu,
 bahúbhyaḥ pánthām anupaspas-
 ánám,
 Vaivasvatám samgámanam já-
 nánám,
 Yamám rájānam havíṣā du-
 vasya.

a is a Jagatī (see p. 445, f. n. 7). pareyivāṁsam: pf. pt. act. īiyvāṁsam (89 a) of i go, with pára away. pravátas: the steep paths leading to the highest heaven where Yama dwells; cf. ix. 113, 8, yátra rájā Vaivasvató, yátrāvaródhanam̄ diváḥ . táttra mám amítam̄ kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahíś: A. pl. f. of máh great. pánthām: 97, 2 a. Vaivasvatám: Yama is in several passages called by this patronymic; cf. also 5 c, and x. 17, 1: Yamásya mātā, paryuhyámānā mahó jāyā Vivas- vataḥ the mother of Yama being married as the wife of the great Vivasvant. bahúbhyaḥ: for the many that die and go to the other world. anu-paspasánám: pf. pt. Ā. of spaś sec. samgámanam: as gathering the dead together in his abode. rájānam: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

2 युमो नो गातुं प्रथुमो विवेद
 निषा गव्यूतिरप्तमर्तवा ऽ। युमः । नः । गातुम् । प्रथुमः । विवेद् ।
 यच्च नः पूर्वे पितरः परेषुर न । एषा । गव्यूतिः । अप्तमर्तवे । ऽति ।
 एना जन्मानाः पथ्याऽचनु स्वाः ॥ यच्च । नः । पूर्वे । पितरः । पराऽद्युः ।
 एना । जन्मानाः । पथ्याः । अनु । स्वाः ॥

2 Yamó no gátum̄ prathamó vi-
 veda:
 náisá gávyūtir ápabhartavá u.
 yátrā naḥ púrve pitárah̄ pa-
 reyúr,
 ená jajñánāḥ pathiā ánu sváh̄.

Yama has first found out the way for us: this pasture is not to be taken away. Whither our former fathers have passed away, thither those that have been born since (pass away) along their several paths.

Yamás : a explains what is said of Yama in the preceding stanza. viveda : pf. of 2. vid *find*. gávyūtis : used figuratively to express the abode which Yama has found for those who die. ápa-bhartavái : dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 335, a). b is most naturally to be taken as forming a hemistich with a, not as beginning a new sentence antecedent to yátra. The exact sense of cd is uncertain owing to the doubtful interpretation of ená and jajñānás. The former word is probably corr. to yátra, and the latter the frequent pf. pt. Ā. of jan *generate*. It might be from jñā *know* (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (ená),' because Yama found it for them. svás : *by their own paths*, each by his own, each going by himself.

३ मातृली कृत्यैर्मो अङ्गिरोभिर्
बृहस्पतिर्वृक्षभिर्वृधानः ।
यांश्च देवा वावृध्यैर्च देवान्
स्वाहान्ये स्वधयान्ये मदन्ति ॥

मातृली । कृत्यैः । यमः । अङ्गिरः इभिः ।
बृहस्पतिः । वृक्षभिः । वृवृधानः ।
यान् । च । देवाः । वृवृधुः । ये । च ।
देवान् ।
स्वाहा । अन्ये । स्वधया । अन्ये । मदन्ति ॥

3 Mátalí Kavyáir, Yamó Ángiro-
bhí,
Bṛhaspátiर्वृक्षभिर्वृधान-
नाह,
yámás ca devá vāvṛdhúr, yé ca
deván,
sváhā anyé, svadháyanyé mad-
anti.

Mátalí having grown strong with
the Kavyas, Yama with the Ángi-
races, Bṛhaspati with the Rikvans,
whom the gods have made strong
and who (have made strong)
the gods, some rejoice in the call
Srāhā, others in the offering to the
dead.

Mátalí : mentioned only here; one of seven n. stems in i (100, 1 b). Sáyaṇa thinks this means Indra because that god's charioteer (in later times) is mātali and therefore mātali (N. of mātalí) is 'he who is accompanied by mātali'; but the accent of words in in is invariably on that syllable (p. 454 B a). Kavyáis : name of a group of ancestors; the inst. used in the sociative sense (199 A 1). Ángi-

robhis: another group of ancestors, otherwise associated with Br̥haspati (who exclusively is called Āṅgirasā). Ḍkvabhis: another group of ancestors; cp. sā ḍkvatā gaṇēna he (Br̥haspati) *with the singing host* (iv. 50, 5). vāvṛdhānás: by means of oblations. yāmē ca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. svāhā anyé: some, by their association with the gods, rejoice in the call svāhā, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. madanti: with inst. (p. 308, 1 c).

४ इमं यमं प्रस्तुरमा हि सीदा- इमम् । यम् । प्रस्तुरम् । आ । हि । सीदा ।
 द्विरोभिः पितृभिः संविदानः । अङ्गिरःऽभिः । पितृऽभिः । सुमङ्गविदानः ।
 आ त्वा मन्त्राः कविशुस्ता वहन्त्वा आ । त्वा । मन्त्राः । कविशुस्ताः । वहन्तु ।
 एना राजन् हृषिष्यते मादयस्त ॥ एना । राजन् । हृषिष्यां । मादयस्त् ॥

4 imám, Yama, prastarám á hí Upon this strewn grass, O Yama,
 sida, pray seat thyself, uniting thyself
 Āṅgirobhīḥ pitṛbhiḥ samvidā- with the Āṅgirases, the fathers.
 náḥ. Let the spells recited by the seers
 á tvā mántrāḥ kaviśastā vah- bring thee hither. Do thou, O king,
 antu. rejoice in this oblation.
 ená, rājan, havīṣā mādayasva.

á sida: 2. s. ipv. of sad sit w. acc. hí: p. 252, 2; cp. p. 467, B.
 pitṛbhis: apposition to Āṅgirobhis (cp. 3 a). samvidānás: pr. pt.
 A. of 2. vid *find* according to the root class (158 a a). kaviśastās: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. ená: here (cp. 2 d) inst. of ena (112 a) agreeing with havīṣā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.

५ अङ्गिरोभिरा गहि यज्ञियेभिर् अङ्गिरःऽभिः । आ । गुहि । यज्ञियेभिः ।
 यमं वैरुपैरिह मादयस्त । यमं । वैरुपैः । इह । मादयस्त् ।

विवस्तनं झवे यः पिता ते
अस्मिन्द्वे वहिष्या निषद्य ॥

विवस्तनम् । झवे । यः । पिता । ते ।
अस्मिन् । द्वे । वहिष्यि । आ । निषद्य ॥

5 Ángirobhir á gahi yajñiyebhir;
Yáma, Vairúpáir ihá māda-
yasva.
Vívasvantam huve, yáh pitá te,
asmín yajñé barhíši á niṣádyā.

Come hither with the adorable Ángirases; O Yama, with the sons of Virúpa do thou here rejoice. I call Virasvant who is thy father, (let him rejoice), having sat himself down on the strew at this sacrifice.

Ángirobhis: sociative inst. (199 A 1). á gahi: root ao. ipv. of gam (148, 5). Vairúpáis: sociative inst.; this patronymic form occurs only here; Virúpa occurs once in the sing. as the name of one who praised Agni (viii. 64, 6), and three times in the pl. as of seers closely connected with the Ángirases, as sons of heaven or of Ángiras. huve: 1. s. pr. Á. of hū call. yás: supply ásti. c is defective by one syllable (p. 441, 4 B a). barhíši á: to be taken together (cp. 176, 1, 2). niṣádyā: gd. of sad sit; agreeing with Vívasvantam (cp. 210): it is not the priest who sits down on the strew, but the god; d occurs in iii. 35, 6 as applied to Indra.

६ अङ्गिरसो नः पितरो नवंवा
अर्थवाणो भृगवः सोम्यासः ।
तेषां वृयं सुमतौ यज्ञियानाम्
अपि भद्रे सौमन् स्याम ॥

अङ्गिरसः । नः । पितरः । नवंवाः ।
अर्थवाणः । भृगवः । सोम्यासः ।
तेषाम् । वृयम् । सुमतौ । यज्ञियानाम् ।
अपि । भद्रे । सौमन् स्याम ॥

6 Ángiraso, nah pitáro, Návagvá,
Átharváno, Bhṛgavah, somiá-
sah:
téṣām vayám sumatáu yajñi-
yānām
ápi bhadré saumanasé siáma.

The Ángirases, our fathers, the Navagvas, the Atharvans, the Bhṛgus, the Soma-loving: we would abide in the favour, the good graces of them the adorable ones.

nah pitárah : in apposition to the names ; cp. 4 b. Návagvás &c., names of ancient priestly families. ápi syáma to be taken together; ápi as = *to take part in*.

७ प्रेहि प्रेहि पथिभिः पूर्वेभिर्
यत्रा नः पूर्वे पितरः परेयुः ।
उभा राजाना स्वध्या मद्न्ता
यमं पश्यासि वर्णं च देवम् ॥

प्र। इहि। प्र। इहि। पथिभिः। पूर्वेभिः।
यत्रा नः। पूर्वे। पितरः। परार्द्दयुः।
उभा। राजाना। स्वध्या। मद्न्ता।
यमम्। पश्यासि। वर्णम्। च। देवम्॥

7 préhi, préhi pathíbhiḥ púrvié-
bhīr,
yátrā nah púrve pitárah pa-
reyúh.
ubhā rájānā svadháyā mād-
antā,
Yamám paśyāsi Váruṇam ca
devám.

*Go forth, go forth by those
ancient paths on which our fathers
of old have passed away. Thou
shalt see both kings rejoicing in the
offering to the dead, Yama and
Varuṇa the god.*

préhi préhi : addressed to the dead man ; note that this repeated cd. vb. is not treated as an Āmreḍita ; in fact only one repeated verbal form is so treated in the RV., viz. píba-piba (p. 282, g). Note the remarkable alliteration in a b ; cp. the repetition of -ā in c and of -am in d ; of a- in 9 c d, and of -au in 10-12. púrve : prn. adj. (p. 116). rájānā : note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note on 1 d). svadháyā : cp. 3 d. paśyāsi : 2. s. pr. sb. of paś see (cp. p. 353).

८ सं गङ्गस्त पितुभिः सं यमेने-
ष्टापूर्तेन परमे व्योमन्।
हित्वायावदं पुनरस्तुमेहि
सं गङ्गस्त तन्वा सुवर्चीः ॥

सम्। गङ्गस्त्। पितुभिः। सम्। यमेने-
दृष्टापूर्तेन। परमे। विश्वोमन्।
हित्वाय। अवदम्। पुनः। अस्तम्। आ।
इहि।
सम्। गङ्गस्त्। तन्वा। सुवर्चीः॥

४ sám gachasva pitṛbhiḥ, sám *Unite with the Fathers, unite*
 Yaména,
 iṣṭāpūrténa paramé vioman. *with Yama, with the reward of thy*
 hitváyāvadyám púnar ástam *sacrifices and good works in the*
 éhi:
 sám gachasua tanúā suvárcāḥ. *highest heaven. Leaving blemish*
 behind go back to thy home; unite
 with thy body, full of vigour.

iṣṭā-pūrténa: note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramé: the abode of Yama and the Fathers is in the highest heaven; mádhye diváḥ in x. 15, 14. vioman: loc. without i (p. 69). hitváya: gd. 163, 3. ástam: the home of the Fathers; cp. 9 b-d. tanvā suvárcāḥ: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sва is required.

५ अपेत् वीत् वि च सर्पतातो अप् । इत् । वि । इत् । वि । च । सर्पत् ।
 इसा एतं पितरौ लोकमक्न । अतः ।
 अहोभिरुद्धिरुक्तुभिर्व्यक्तं असै । एतम् । पितरः । लोकम् । अक्न ।
 यमो ददात्यवसानमसै ॥ अहः॒भिः । अ॒तु॒भिः । अ॒क्तु॒भिः । वि
 अ॒त्तम् ।
 यु॒मः । ददाति । अ॒वसानम् । अ॒सै ॥

० ápeta, víta, ví ca sarpatato: *Begone, disperse, slink off from*
 asmā etám pitáro lokám akran. *here: for him the Fathers have*
 áshobhir adbhír aktúbhír ví- *prepared this place. Yama gives*
 aktam
 Yamó dadáti avasánam asmai. *him a resting-place distinguished*
 by days and waters and nights.

This stanza is addressed to the demons to leave the dead man alone. víta: for ví ita (see p. 464, 17, 1 a). asmai: accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). akran: 3. pl. act. root ao. of kr make. áshobhir adbhíh: cp. ix. 113, where the joys of the next world are

described, yátra jyótir ájasram, tásmiñ mām dhehi amṛte lóke. *where there is eternal light, in that immortal world place me* (7), and yátra amūr yahvátir āpas, tátra mām amṛtam kṛdhī *where are those swift waters, there make me immortal* (8). aktubhis: nights as alternating with days. vyāktam: pp. of ví + añj adorn, distinguish.

१० अति द्रव सारमेयौ श्वानौ
चतुरचौ शुबलौ साधुना पृथा ।
अथा पितृन्सुविदच्चां उपेहि
युमेन ये संधमादुं मदन्ति ॥

अति । द्रव । सारमेयौ । श्वानौ ।
चतुःऽचौ । शुबलौ । साधुना । पृथा ।
अथ । पितृन् । सुविदच्चान् । उपै । इहि ।
युमेन । ये । संधमादम् । मदन्ति ॥

१० áti drava sārameyáu śuánau, caturakṣáu śabálau sādhúnā sons of Suramā, the four-eyed, pathā; brindled dogs; then approach the áthā pitṛn suvidátrām úpehi, bountiful Fathers who rejoice at Yaména yé sadhamádam mād- the same feast as Yama. anti.

sārameyáu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. a is employed before consonants and at the end of a Pāda. śvánau: to be read as a trisyllable (cp. 91, 3). caturakṣáu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7). áthā: the second syllable metrically lengthened. Yaména: sociative inst. (p. 306, 1). sadhamádam: cognate acc. with mādanti (p. 300, 4).

११ यौ ते श्वानौ यम रक्षितारौ
चतुरचौ पथिरचौ नृचक्षसौ ।

यौ । ते । श्वानौ । यम । रक्षितारौ ।
चतुःऽचौ । पथिरचौ इति पथिरचौ ।
नृचक्षसौ ।

ता॒भ्य॑मि॒नं परि॑ दे॒हि॒ रा॒ष्ण॒ ता॒भ्य॑म्॒ । ए॒न्॒म्॒ । परि॑ । दे॒हि॒ । रा॒ष्ण॒ ।
 स॒क्षि॒ चां॒सा॒ अ॒न्मी॒वं॒ च॒ धे॒हि॒ ॥ ख॒क्षि॒ । च॒ । अ॒स्म॒ । अ॒न्मी॒वम्॒ । च॒ ।
 धे॒हि॒ ॥

11 yáu te śuánau, Yama, rakṣitá-
 rau,
 caturakṣáu pathirákṣi nr̄cákṣa-
 sau,
 tābhiām enam pári dehi, rājan :
 svastí cāsmā anamivám ca
 dhehi.

Give him over to those two, O
 King, that are thy dogs, O Yama,
 the guardians, four-eyed, watchers
 of the path, observers of men ;
 bestow on him welfare and health.

yáu : au in this and the following duals for ā, as in 10. nr̄cákṣasau : as Yama's messengers (cp. 12 b). b is a Jagatī (cp. 10 b). enam : the dead man. dehi (2. s. ipv. of dā give) : that they may guide him to Yama's abode. dhehi : 2. s. ipv. of dhā put.

१२ उ॒रु॒ण॒सा॒व॒सु॒तु॒पा॒ उ॒दु॒म्ब॒लौ॒ उ॒रु॒ण॒न॒सी॒ । अ॒सु॒तु॒पौ॒ । उ॒दु॒म्ब॒लौ॒ ।
 य॒मस्य॒ दू॒तौ॒ च॒रतो॒ जनाँ॒ अनु॒ । य॒मस्य॒ । दू॒तौ॒ । च॒रतः॒ । जनान्॒ । अनु॒ ।
 ता॒व॒स्थं॒ दृ॒श्ये॒ सू॒र्यी॒य॒ तौ॒ । अ॒स्थ्यम्॒ । दृ॒श्ये॒ । सू॒र्यी॒य॒ ।
 पुनर्दा॒ता॒मसु॒म॒द्येह॒ म॒द्रम्॒ ॥ पुनः॒ । दा॒ता॒मा॒ अ॒सु॒म्॒ । अ॒द्या॒ । दृ॒ह॒ । म॒द्रम्॒ ॥

12 urūṇasáv, asutípā, udumbaláu, Yamásya dūtáu carato jánām énu ;
 tāv asmábhyam dr̄sáye súriāya púnar dātām ásum adyéhá bhad-
 rám.

Broad-nosed, life-stealing, . . . the two as messengers of Yama wander among men ; may these two give us back here to-day auspicious life that we may see the sun.

urūṇasáu : the second syllable is metrically lengthened ; on the cerebralization of the dental n see 65 b ; here we have the normal use of au as āv before a vowel within a Pāda ; broad-nosed, that is, keen-scented. asutípā u- : on the Sandhi see 22 ; the literal meaning delighting in lives implies delighting in taking them, while they

wander among men as Yama's messengers. *udumbalāu*: this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *dūtāu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama. *asmābhyam*: dat. pl. of *ahám*. *drśāye*: dat. inf., with attracted acc. (200 B 4). *dātām*: 3. du. ipv. root *ao.* of *dā* *give*; as having already marked us for their victims, let them give back our life to-day.

१३ यमाय सोमं सुनुत
यमाय जुङ्गता हृविः ।
यमं ह यज्ञो गच्छ्य
अग्निदूतो अरक्षतः ॥

13 Yamāya sómam sunuta,
Yamāya juhutā havih;
Yamám ha yajñó gachati,
Agnídūto áramkṛtaḥ.

यमाय । सोमम् । सुनुत ।
यमाय । जुङ्गत् । हृविः ।
यमम् । ह । यज्ञः । गच्छति ।
अग्निदूतः । अरम् कृतः ॥

For Yama press the Soma, to Yama offer the oblation; to Yama goes the sacrifice well prepared, with Agni as its messenger.

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of *hu sacrifice* addressed to those officiating at the sacrifice. *Yamám*: acc. of the goal (197, 1; cf. 204, 1 b). *Agnídūtas*: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

४४ यमाय घृतवृद्धुविरु
जुहोत् प्र च तिष्ठत ।
स नो द्विवेष्वा यमद्
दीर्घमायुः प्र जीवसे ॥

14 Yamāya ghṛtavád dhavír
juhóta, prá ca tishthata;
sá no devéṣu á yamad,
dīrghám áyuh prá jīváse.

यमाय । घृतवृद्धत् । हृविः ।
जुहोते । प्र । च । तिष्ठत ।
सः । नः । द्विवेषु । आ । यमद् ।
दीर्घम् । आयुः । प्र । जीवसे ॥

To Yama offer the oblation abounding in ghee, and step forth; may he guide us to the gods that we may live a long life.

juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prá tiṣṭhata: *step forward*, in order to offer the oblation; cp. the use of prá bhṛ bring forward an oblation. á yamat: inj. of root ao. of yam extend; this form constitutes a play on the name of Yama. nas: acc. governed by á yamat; cp. ix. 44, 5, sá naḥ Sómo devéṣu á yamat may he, *Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jīváse: cp. p. 463, f. n. 8. The meaning of cd is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

१५ यमाय मधुमत्तमं	यमाय । मधुमत्तमम् ।
राज्ञे हृवं जुहोतन ।	राज्ञे । हृवम् । जुहोतन् ।
हृदं नम चर्षिभ्यः पूर्वजेभ्यः	हृदम् । नमः । चर्षिभ्यः । पूर्वजेभ्यः ।
पूर्वेभ्यः पथिक्षत्तमः ॥	पूर्वेभ्यः । पथिक्षत्तमः ॥

१५ Yamāya mádhumattamam rājñe havyām juhotana. idām náma tśibhyāḥ pūrvajé- bhiaḥ, pūrvebhyaḥ pathikṣdbhiaḥ.	To Yama the king offer the most honied oblation. This obeisance is for the seers born of old, the ancient makers of the path.
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juhotana: again the strong form to suit the metre (cp. 14 b). pathikṣdbhyas: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitṛyāna the road of the Fathers). This stanza is a Brhati in the middle of Anuṣṭubhs, differing from them only by the addition of four syllables in the third Pada (see p. 444, 9 b).

१६ चिक्कदुकेभिः पतति पङ्कुवीरिकमिष्टहत । चिष्टुव्यायवी छन्दांसि सर्वा ता यम आहिता ॥	चिक्कदुकेभिः । पतति । षट् । उवीः । एकम् । इत् । बृहत् । चिष्टुप् । गायत्री । छन्दांसि । सर्वा । ता । यमे । आहिता ॥
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16 tríkadrukebhiḥ patati.
 śáḍ urvíḥ, ékam id bṛhát,
 triṣṭub, gāyatrí, chándámsi,
 sárvā tā Yama áhitā.

It flies through the three Soma vats. The six earths, the one great (world), triṣṭubh, gāyatrí and (the other) metres, all these are placed in Yama.

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. tríkadrukebhis: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e. g. tríkadrukeṣu apibat sutásya he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadruka in the ritual of the Brähmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as 'the god flies like a bird to settle in the vats' (ix. 8, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śáḍ urvíḥ: this expression is probably equivalent to the three heavens and three earths: cp. tisrō dyávah níhitā antár asmin, tisrō bhúmīr úparāḥ, śádvihānāḥ *the three heavens are placed within him (Varuna) and the three earths below, forming a sixfold order* (vii. 87, 5). ékam id bṛhát: by this expression is probably meant the universe, otherwise spoken of as viśvam ékam, idám ékam &c., the one being contrasted with the six; cp. i. 164, 6, vi yás tastámbha śáḍ imá rájāmsi . . kím ápi svid ékam? *who propped asunder these six spaces; what pray is the one?* triṣṭubh, gāyatrí: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 18, 6 (Agni).

PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Āngirases and Atharvans, the Bhṛgus and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rigveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāna) is different from that trodden by the gods (devayāna).

x. 15. Metre: Trīṣṭubh; 11 Jagatī.

१ उद्दीरतामवरु उत्परासु
उच्चध्यमाः पितरः सोम्यासः ।
असुं य ईयुरवृका अतज्ञास
ते नोऽवन्तु पितरो हवेषु ॥

1 úd īratām ávara, út párasa,
ún madhyamáḥ pitáraḥ somi-
 . ásaḥ ;
 ésum yá iyúr avṛkā ṛtajñás,
té nō avantu pitáro hávesu.

उत् । ईरताम् । अवरे । उत् । परासः ।
उत् । मध्यमाः । पितरः । सोम्यासः ।
असुम् । ये । ईयुः । अवृकाः । अतज्ञाः ।
ते । नः । अवन्तु । पितरः । हवेषु ॥

Let the lower, let the higher, let the middlemost Soma-loving Fathers arise; let those Fathers who, friendly, knowing right, have gone to life eternal, favour us in our invocations.

úd īratām: note that cd. verbs are often repeated by means of the prp. (here úd twice) alone. ávare (on the dec., see 120 c 1) &c.: these three words refer to the Pitṛs dwelling in the three divisions of the world, earth, air, heaven (cp. yé párthive rájasí in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: AV. xviii. 2, 49). Sāyaṇa thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by púrvāsas and úparāsas. ásum: life in the heavenly world, immortal life (the Pitaras are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. iyur: 8. pl. pf. act. of i go.

२ इदं पितृभ्यो नमो अस्त्वद
ये पूर्वासो य उपरास ईयुः ।
ये पार्थिवे रजस्या निषत्ता ।
ये वा नूनं सुवृजनामु विषु ॥

इदम् । पितृभ्यः । नमः । अस्तु । अस्त ।
ये । पूर्वासः । ये । उपरासः । ईयुः ।
ये । पार्थिवे । रजस्यि । आ । निषत्ताः ।
ये । वा । नूनम् । सुवृजनामु । विषु ॥

2 idām pitṛbhyo námō astu adyá,
yé púrvāso, yá úparāsa iyúh;
yé párthive rájasí á níṣattā,
yé vā núnám suvṛjánāsu vikṣú.

*Let this obcision be made to-day
to the Fathers who have departed
earlier and later, who have seated
themselves in the terrestrial air
or who are now in settlements with
fair abodes.*

púrvāsas: in x. 14, 2. 7 the prn. form púrve is used (see 120, 2). iyúr: in x. 14, 2. 7 the more distinctive cd. pareyúr appears. á níṣattās (pp. of sad sit, cp. 67 a, b; cp. á níṣadya in x. 14, 5). párthive rájasí: in the atmospheric region above the earth; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvṛjánāsu vikṣú: cp. the frequent mánusíṣu vikṣú *human settlements*, with reference to the Fathers present at the funeral offerings on earth.

१ आहं पि॒ न्मुविद्वा॑ अविति॒
नपातं च विक्रमणं च विष्णोः ।
वृहिंषदो ये स्वधया॒ सुतस्तु॑
मत्तवा॒ पितॄस्य दृहाग्निष्ठाः ॥

आ॑ । आहम् । पितॄ॒ । सु॒विद्वा॑ ।
अविति॒ ।
नपातम् । च॑ । विक्रमणम् । च॑ । वि॒
ष्णोः ।
वृहिंषदः । ये॑ । स्वधया॒ । सुतस्तु॑ ।
मत्तवा॒ । पितॄ॒ । ते॑ । दृह॑ । आग्निष्ठाः ॥

8 आहाम् पितॄ॒ नुविद्वा॑ अविति॒,
नपातम् चा॒ विक्रमणम् चा॒
विष्णोः :
बर्हिषादो ये॑ स्वधया॒ सुतास्या॒
भाजान्ता॒ पितॄवास्, ता॒ आग्निष्ठाः॒
श्चाहा॒ ॥

*I have won hither the bountiful
Fathers and the grandson and the
wide stride of Viṣṇu : they who, sit-
ting on the strew, shall partake of
the pressed drink with the offering
to the dead, come most gladly here.*

आ-विति॒ (1. s. Ā. s. ao. of 2. vid. *find*) ; = I have induced to come to this offering. नपातम् : it is somewhat uncertain who is meant by this ; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitaraś are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with नपातम्) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivavant, the father of Yama (see note on x. 14, 1) ; but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvaṣṭṛ (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = साहसा॒ नपातम् (Agni is called नाप्त्रे साहस्वते in viii. 102, 7) = साहसा॒ सुनुम् *son of strength*, a frequent epithet of Agni, for which once (vi. 4, 4) सुनो॒ *son* alone is used in an Agni hymn ; and below (9 c) Agni is invoked to come with the Fathers : आग्ने॒ याहि॒ नुविद्वा॑ अविति॒ भाजान्ता॒ पितॄ॒ श्चाहा॒ ॥

There is here also a good example of the fanciful interpretations of Sāyanā : Viṣṇor (= यज्ञास्या॒) नपातम् (= विनाशाभवम्) *the non-destruction of the sacrifice*. विक्रमणम् : Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). भाजान्ता॒ : 3. pl inj. Ā. of भाज share, with partitive gen. (202 A e). पितॄवास् : gen. o. पितॄ॒ (p. 81). आ-गमिष्ठाः॒ : accent, p. 453, 9 A b.

३ बहिषदः पितर अत्वृद्वाग् बहिषदः । पितरः । अती । अर्वाक् ।
 इमा ते हवा चक्षमा तुष्ठम् । इमाः । वः । हवा । चक्षम् । तुष्ठम् ।
 त आ गतावसा शंतमेना- ते । आ । गत् । अवसा । शम् तमेन ।
 थो नः श्व दोर्त्रयो दधात् । श्व । नः । शम् । थोः । अरूपः । दुधात् ॥

1 bárhíṣadah pitara, úti arvág; imá vo havyá cakrmā: jusá-dhvam; tá á gata évasā sámtamena; áthā nah sám yór arapó dadhāta.

Ye Fathers that sit on the strew, come hither with aid; these offerings we have made to you: enjoy them; so come with most beneficent aid; then bestow on us health and blessing free from hurt.

bárhíṣadah pitaraḥ: see note on viii. 48, 7 c. úti: inst. of úti (p. 81, f. n. 4). arvák: *hither*; the vb. á gata *come* is easily to be supplied from c. cakrmā: with metrical lengthening of the final syllable. jusádhvam: accented because it forms a new sentence (p. 466, 19 b). té: *as such*, as enjoying our offerings. gata: 2. pl. ipv. root ao. of gam go. áthā: metrically lengthened. dadhāta: 2. pl. pr. ipv. of dhā *place*, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

1 उपहृताः पितरः सोम्यासो उपहृताः । पितरः । सोम्यासः ।
 बहिष्येषु निधिषु प्रियेषु । बहिष्येषु । निधिषु । प्रियेषु ।
 त आ गमन्तु त इह श्रुवन्तु । ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।
 अधि श्रुवन्तु तेऽवस्त्वसान् ॥ अधि । श्रुवन्तु । ते । अवन्तु । असान् ॥

1 úpahütāḥ pitaraḥ somiāśo barhiṣieṣu nidhiṣu priyēṣu; tá á gamantu; tá ihá śruvantu; ádhi bruvantu; té avantu asmān.

Invited are the Soma-loving Fathers to the dear deposits placed on the strew; let them come; let them listen here; let them speak for us; let them aid us.

úpa-hütās: pp. of hū *call*. nidhiṣu: the offerings deposited on the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam go. śruvantu: 3. pl. ipv. root ao. of śru *hear*.

६ आच्या जानु दक्षिणतो निषये-
म यज्ञमभि गृणीत् विश्वे ।
मा हिंसिष्ट पितरः केन चिन्तो
यदु आगः पुरुषता कराम ॥

आच्यत् । जानु । दक्षिणतः । निषये ।
यज्ञम् । यज्ञम् । अभि । गृणीत् । विश्वे ।
मा । हिंसिष्ट । पितरः । केन । चिन्त । नः ।
यत् । वः । आगः । पुरुषता । कराम ॥

६ ácyā jānu, dakṣiṇatō niṣadya, imām yajñām abhī gr̄ṇita vīvē; má himsiṣṭa, pitaraḥ, kēna cīn yád va ágah̄ puruṣatā kárāma. *Bending the knee, sitting down to the south do ye all greet favourably this sacrifice; injure us not, O Fathers, by reason of any sin that we may have committed against you through human frailty.*

ā-acyā (gd. of *ac bend*): note that the suffix -yā is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. dakṣiṇatás: *to the right* (of the vēdi altar), that is, *to the south*, because the south is the region of Yama and the Pitaraḥ. gr̄ṇita: 2. pl. ipv. of 1. gr̄ sing. himsiṣṭa: 2. pl. inj. is ao. of hims *injure*. kēna cīd yád ágah̄ for kēna cīd ágasā yád, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puruṣatā: inst. s. identical in form with the stem (97, 1, p. 77). kárāma: 1. pl. root ao. sb. (p. 171); in the sense of an indefinite past.

७ आसीनासो अरुणीनामुपस्थि-
तुयिं धन्त् दाशुषे मर्त्याय ।
पुचेभ्यः पितरस्य वसः
प्र यक्षत् त इहोर्वं दधात् ॥

आसीनासः । अरुणीनाम् । उपस्थि-
तुयिम् । धन्त् । दाशुषे । मर्त्याय ।
पुचेभ्यः । पितरः । तस्य । वसः ।
प्र । यक्षत् । ते । इह । उर्वं । दधात् ॥

७ áśināso aruṇinām upasthe
rayim dhatta dāśuṣe mártiāya. *Sitting in the lap of the ruddy dawns) bestow wealth on the wor-*

putrébhiaḥ, pitaras, tásya vás-
vah
prá yachata; tá ihórjam da-
dhāta.

shipping mortal. To your sons, O .
Fathers, present a share of those
riches; so do ye here bestow
strength.

āśināsas: irr. pr. pt. Ā. of ās sit: 158 a. aruṇinām: aruṇā ruddy is the colour of dawn, and the f. of this adj. sometimes appears as an epithet of the dawns; that these are here meant is also indicated by vii. 9, 1; 63, 3, where Agni and Sūrya are said to awake or arise uṣásām upásthāt from the lap of the dawns. dhatta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tásya vásvah: referring to rayíni in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

c ये नः पूर्वे पितरः सोम्यासी
अनुहिरे सोमपीथं वसिष्ठाः ।
तेभिर्यमः संरराणो हृषींष्ठ
चुशत्तुभिः प्रतिकाममन्तु ॥

8 yé naḥ púrve pitárah somiāso,
anūhiré somapíthám Vásishthāḥ,
tébhír Yamáḥ samrarāṇo hav-
ímsi,
usánn uśádbhiḥ, pratikāmám
attu.

ये । नः । पूर्वे । पितरः । सोम्यासीः ।
अनुहिरे । सोमपीथम् । वसिष्ठाः ।
तेभिः । यमः । समरराणः । हृषींष्ठ ।
चुशन् । चुशत्तुभिः । प्रतिकामम् । अन्तु ॥

Those forefathers of ours, the
Soma-loving, the Vasiṣṭhas, who
fare after him to the Soma-
draught, with them let Yama,
sharing their gifts, eat the obla-
tions at pleasure, he the eager with
them the cager.

anu-ūhiré: the derivation and meaning are somewhat doubtful; most probably pf. of vah *drive*, in this case meaning *who have driven after Yama to the Soma-draught*; it may possibly come from ūh *consider*, then meaning *who have been considered worthy of the Soma-draught*. Vásishthāḥ: as one of the groups of ancient seers. sam-rarāṇás (pf. pt. Ā. of rā *give*): sharing with them their gifts to their descendants (cp. 7 b c).

९ ये तातुषुद्देवचा विहमाना
होचाविदः सोमतषासो अर्केः ।

ये । तुतुषः । देवचा । विहमानाः ।
होचाविदः । सोमतषासः । अर्केः ।

आपै याहि सुविद्वैभिर्वाह
सूत्यैः कृत्यैः पितृभिर्दर्शसङ्गिः ॥

आ । अपै । याहि । सुविद्वैभिः ।
वर्वाह ।
सूत्यैः । कृत्यैः । पितृभिः । धर्मसत्तमिः ॥

9 yé tātrṣúr devatrā jéhamānā,
hotrāvídah stómatastaṭsō arkáihः
ágne yāhi suvidátrebhīr arvān
satyáih kavyáih pitṛbhīr ghar-
masádbhih.

*Who, gasping, have thirsted
among the gods, knowing oblations,
having praise fashioned for them
with songs: with them the bountiful
Fathers, the true, the wise that sit
at the heating vessel, come hither,
O Agni.*

tātrṣúr: pf. of trṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā: in heaven; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomá-taṭsas: this Tp., *fashioned with praise*, otherwise used with matí = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṭtā-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkáis: to be taken with the preceding word = *by means of songs*. arvān: 98 b. kavyáis: this word occurs in only two other passages, the original meaning apparently being = kaví *wise* (cp. kavyá-tā *wisdom*); here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). gharmasádbhis: probably in heaven; cp. x. 16, 10, sá gharmám invāt paramé sadhásthe: *may he* (Agni) *further the gharma in the highest abode*; this word as well as jéhamānās may be intended to contrast with tātrṣúr; cp. vii. 103, 9.

90 ये सत्यासो हविरदौ हविष्या
रद्वेष द्वैः सूरथं दधानाः ।
आपै याहि सहस्रं देववन्दैः
परैः पूर्वैः पितृभिर्दर्शसङ्गिः ॥

थे । सत्यासः । हविःऽरदौ । हविःऽपाः ।
रद्वेष द्वैः । सूरथम् । दधानाः ।
आ । अपै । याहि । सहस्रम् । देववन्दैः ।
परैः । पूर्वैः । पितृभिः । धर्मसत्तमिः ॥

10 yé satyáso havirádo haviśpá
Índrena deváih sarátham dá-
dhānāh,
ágne yāhi sahásram devavan-
dáih
páraiḥ púrvaiḥ pitífhir gharma-
sádbhiḥ.

They who are true, eating the oblation, drinking the oblation, having the same car with Indra and the gods, with those thousand god-praising remote forefathers that sit at the heating vessel, come, O Agni.

sa-rátham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 300, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 301, 5 b). dádhānās : pr. pt. Ā. of dhā *put* (cp. p. 460, f. n. 3); the pf. pt. Ā. would be dadhānās (159). sahásram : agreeing with pitífhis : more usual would be sahásrena pitífhis : cp. 194 B 1 b (p. 291); párais : the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *more remote*, then also *higher*; there is no opposition here to púrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, púrvaiḥ paráih; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, páraṇi pratnā *remote, ancient deeds* opposed to ávarasas *later men*.

११ अग्निष्वान्ताः पितर् एह गृह्णत्
सदःसदः सदत् सुप्रणीतयः ।
अन्ता हृवीर्षि प्रयतानि वर्हिष्य
अथो रुयिं सर्वैवीरं दधातन ॥

11 Ágniṣvattāḥ pitara, éhā ga-
chata;
sádah-sadah sadata, supraṇi-
tayah;
áttā havíṁsi práyatāni barhiṣi;
áthā rayim sárvavíram dadhā-
tana.

अग्निष्वान्ताः पितरः । आ । एह । गृह्णत् ।
सदःसदः । सदत् । सुप्रणीतयः ।
अन्ता । हृवीर्षि । प्रयतानि । वर्हिष्य ।
अथ । रुयिम् । सर्वैवीरम् । दधातन् ॥

Ye Fathers that have been devoured by fire come hither; sit you down each on his seat, ye that have good guidance; eat the oblations proffered on the strew; then bestow wealth accompanied entirely by strong sons.

Āgni-śvāttās: with the voc. accent on the first syllable; the ordinary accent would be **Āgni-śvāttās** like other Tps. formed with **Āgni**, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **śvāttās**: pp. of **svād** *sweeten* (cp. 67 b). **sádah-sadah**: itv. cd. (p. 282 a; p. 454, 10 a), governed by **sadata**. **sadata**: 2. pl. ipv. a. ao. of **sad** *sit* (147, 5). **supraṇītayas**: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the **n** (65 a, b). **attā, áthā**: final a metrically lengthened. **prá-yatāni**: pp. of **yam**. **dadhātana**: irr. strong form (cp. note on 7 d) and suffix **tana** (p. 925).

१२ स्वमंग ईळितो जातवेदो स्वम् । अ॒पे । ईळितः । जा॒तवेदः ।
 इवाऽङ्गवानि सुरभीणि छूत्वी । अवा॒ट । हृष्टानि । सुरभीणि । छूत्वी ।
 प्रादा॒ः पितृभ्यः स्वध्या॒ ते अ॒ष्टव् । प्र । अ॒दा॒ः । पितृभ्यः । स्वध्या॒ । ते ।
 अ॒ष्टि॒ सं देव॒ प्रयत्ना हृषीणि॒ ॥ अ॒ष्टव् ।
 अ॒ष्टि॒ । स्वम् । देव॒ । प्रयत्ना॒ । हृषीणि॒ ॥

12 tuám, **Agna**, **īlitó**, **jātavedo**,
 ávād ḏhavyáni surabhíṇi kṛtví.
 prádah pitṛbhyah; svadháyā tē
 akṣann;
 addhí tvám, deva, práyatā hav-
 ímṣi.

*Thou, O Agni, having been im-
 plored, O Jātavedas, hast conveyed
 the oblations, having made them
 fragrant. Thou hast presented
 them to the Fathers; with the
 funeral offering they have eaten
 them; do thou, O god, eat the
 oblations proffered.*

īlitás: by us. **jāta-vedas**: a very frequent and exclusive epithet of **Agni**; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: **vísvā veda jánimā** **jātavedah** *Jātavedas knows all creations* (vi. 15, 13); this is also the explanation of **Sāyaṇa** here: **jātam**, **sarvam** *jagad*, **vetti**, **iti jāta-vedah**. **ávāṭ**: 2. s. s. ao. of **vah** *carry* (144, 5). **ḍhavyáni**: for **havyáni** (54). **kṛtví**: gd. of **kṛ** (163, 1). **adās**: 2. s. root ao. of **dā** (148, 1 a). **akṣan**: 3. pl. root ao. of **ghas** *eat* (p. 170, e). **addhí**: 2. s. ipv. of **ad** *eat*.

१३ ये चैह पितरो ये चैह
यांश्च विद्य याँ च चैन प्रविद्य । यान् । चैविद्य । यान् । चैह
संवैत्य यति ते जातवेदः प्रविद्य ।
स्वधाभिर्यज्ञं सुकृतं जुषत्व ॥ तम् । वैत्य । यति । ते । जातवेदः ।
स्वधाभिः । यज्ञम् । सुकृतम् । जुषत्व ॥

13 yé ca ihá pitáro yé ca néhá, Both the Fathers who are here
yámás ca vidmá yám u ca ná and who are not here, both those
pravidmá, whom we know and whom we know
tuám vettha yáti té, jätavedaḥ; not, thou knowest how many they
svadhábhír yajñám súkṛtam are, O Jätavedas; enjoy the sacri-
juṣasva. fice well prepared with funeral
offerings.

yé ca: supply sánti. vidmá 1. pl. pf. of vid know (p. 154, 3); the
1. pl. pr. is vidmás. yámás ca: Sandhi, 40 a. yám u: 39, and p. 25,
f. n. 2. pra-vidmá: know exactly. vettha: 2. s. pf. of vid know
(p. 154, 3). yáti: cp. 118 a. té: supply sánti.

१४ ये अभिदग्धा ये अनभिदग्धा ये । अभिदग्धाः । ये । अनभिदग्धाः ।
मध्ये दिवः स्वधया मादयने । मध्ये । दिवः । स्वधया । मादयने ।
१ तेभिः स्वराक्षसुनीतिमेतां तेभिः । स्वराट् । असुनीतिम् । एताम् ।
यथावशं तन्वं कल्पयत्व ॥ यथावशम् । तन्वम् । कल्पयत्व ॥

14 yé Agnidagdhá yé áagni- Those who, burnt with fire and
dagdhá, not burnt with fire, are exhilarated
mádhye diváḥ svadháyā mādá- by the funeral offering in the midst
yante, of heaven, as sovereign ruler do
tébhiḥ suarāl ásunítim etám thou with them fit his body accord-
yathávásám tanúam kalpa- ing to thy power for this spirit-
yasva. guidance.

yé áagnidagdháḥ: that is, buried. mádhye diváḥ: note that
the Fathers enjoy in heaven the funeral offering conveyed to them by

Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). *tébhis*: in association with them (199 A 1), as they know the path of the dead. *svarāt*: as sovereign lord who acts according to his will (*yathāvaśām*); the subject is Agni who is addressed in 9 c and 10 c (*Agne*), and in 12 a and 13 c (*jātavedas*) or mentioned in 11 a (*Āgnisvāttās*), and in this stanza itself (*Agnidagdhās*). *tanvāṁ kalpayasva*: *the body* of the deceased; the words *svayāṁ tanvāṁ kalpayasva* (VS. xxiii. 15) are explained in SB. xiii. 2, 7, 11: *svayāṁ rūpāṁ kuruṣva yādīśam ichāsi assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 3 b *yathāvaśām tanvāṁ cakra* (= *cakre*) *esāḥ he has taken a body according to his will*; the corresponding Pāda in the AV. (xviii. 3, 59) reads *yathāvaśām tanvāḥ kalpayāti* *may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: *yāś te śivāś tanvō, jātavedas, tābhīr vahaināṁ sukītām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous.* *āsunītim etām*: dependent, like *tanvāṁ*, on *kalpayasva*: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the spirit (*āsu*) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (*tanū*); cp. x. 14, 8 cd: *āstam ehi; sāṁ gachasva tanvā go home; unite with thy (new) body*; and x. 16, 5 *sāṁ gachatām tanvā, jātavedah let him (the deceased) unite with a (new) body, O Jātavedas.*

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (*akṣás*) consisted of the nuts of a large tree called *vibhīdaka* (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 34. Metre: *Triṣṭubh*; 7. Jagati.

१ प्राविपा मा वृहतो मादयन्ति
प्रवातेजा इरिणि वर्षतानाः । प्राविपा: । मा । वृहतः । मादयन्ति ।
प्रवातेजा इरिणि वर्षतानाः । प्रवातेजा: । इरिणि । वर्षतानाः ।

सोमसेव मौजवतस्य भूषो सोमसूर्य । मौजवतस्य । भूषः ।
विभीदको जागृविमृष्टमष्टान् ॥ विभीदकः । जागृविः । मृष्टम् । अष्टान् ॥

1 prāvepā mā bṛhatō mādayanti The dangling ones, born in a
pravātejā īriṇe vārvṛtānāḥ. windy place, of the lofty (tree)
sómasyeva Maujavatásya bha- gladden me as they roll on the
kṣo,
vibhīdako jágrvir máhyam dice-board. Like the draught of
achān. the Soma from Mūjavant, the en-
livening Vibhīdaka has pleased me.

vārvṛtānāḥ: int. pt. of vṛt turn. Maujavatásya: coming from Mount Mūjavant as the best. achān: 3. s. s. ao. of chand (p. 164, 5). Verbs meaning to please take the dat. (p. 311 h).

२ न मा॒ मिमेथ॑ न जिहीक॑ एषा॑ न॑ । मा॑ । मि॒ मेथ॑ । न॑ । जि॒ हीक॑ । एषा॑ ।
शि॒ वा॑ सखिभ्य॑ उत॑ मह्यमासीत॑ । शि॒ वा॑ । सखि॒ भ्यः॑ । उत॑ । मह्यम॑ । आ॒-
च॒ चस्याह॑मैकपरस्य॑ हेतोर॑ सीत॑ ।
आ॒ नुव्रताम॑प्य॑ जायामरोधम॑ ॥ आ॒ चस्य॑ । आ॒ हम॑ । एक॑परस्य॑ । हेतोर॑: ।
आ॒ नुव्रताम॑ ॥ आ॒ प्य॑ । जायाम॑ । आ॒ रोधम॑ ॥

2 ná mā mimetha, ná jihīla eśā: She does not scold me, she is
sívā sákhibhya utá máhyam not angry: she was kind to friends
āsīt. and to me. For the sake of a die
akṣásyāhám ekaparásya hetór too high by one I have driven away
ánuvratám ápa jayám arodham. a devoted wife.

mimetha: pf. of mith dispute. jihīla: pf. of hīd be angry (cp. p. 3, f. n. 2). sákhibhyas: dat. (p. 313, 3). ekaparásya: according to the accent this is a Tp. adj., exceeding by one, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). ápa arodham: root ao. of rudh obstruct. The meaning of the stanza is: 'rejecting the kindly advice of my wife, I gambled and lost'.

३ द्वेष्टि॑ शुश्रूरपे॒ जाया॑ रुण्डि॑
न॑ नाथितो॒ विन्दते॑ मर्दितारम्।
चश्वस्य॑ जरतो॑ वस्यस्य॑
नाह॑ विन्दामि॑ कितवस्य॑ भोगम्॥

द्वेष्टि॑। शुश्रूः। अपे॑। जाया॑। रुण्डि॑।
न॑। नाथितः॑। विन्दते॑। मर्दितारम्।
अश्वस्य॑इव। जरतः॑। वस्यस्य॑।
न॑। अहम॑। विन्दामि॑। कितवस्य॑। भोगम्॥

8 dvéṣṭi॑ śvaśrūrū; ēpa॑ jāyā॑ ru-
ṇaddhi;
nā॑ nāthitō॑ vindate॑ marditā-
ram:
āśvaseva॑ járato॑ vásniasya
náhám॑ vindāmi॑ kitavásya bhó-
gam.

My mother-in-law hates me, my wife drives me away: the man in distress finds none to pity him: 'I find no more use in a gambler than in an aged horse that is for sale.'

āpa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitás: the gambler speaks of himself in the 3. prs. áśvaseya॑, iva: agreeing with kitavásya. járata: pr. pt. of jī॑ waste away. kitavásya bhógam: objective gen. (p. 820, B b).

४ अ॒न्ये॑ जाया॑ं परि॑ मृश्वयस्य॑
थस्यागृध॑देव॑ वा॒ज्य॑चः।
पिता॑ माता॑ भातर॑ एनमाङ्गुर॑
न॑ जानीमो॑ नयता॑ बृज्मेतम्॥

अ॒न्ये॑। जाया॑म। परि॑। मृश्वन्ति॑। अ॒स्य॑।
यस्य॑। अगृधत्। वेद्वै॑। वा॒जी॑। अ॒चः।
पिता॑। माता॑। भातरः॑। एनम्। आङ्गुः॑।
न॑। जानीमः॑। नयत। बृज्म॑। एतम्॥

4 anyé jāyām॑ pári॑ mr̄santi asya,
yásyāgṛdhad॑ védane vājí aksáh. p̄tā॑ mātā॑ bhr̄atara॑ enam॑ āhur॑:
'ná jānīmo, náyatā॑ baddhám॑ etám॑.'

Others embrace the wife of him for whose possessions the victorious die has been eager. Father, mother, brothers say of him, 'we know him not, lead him away bound'.

āgṛdhad: a. o. of gṛdh be greedy, governing védane, loc. of the object (p. 825, 1 c). vājí: to be read with a short final (p. 487, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas: 1. pl. pr. of jñā॑ know. náyatā॑: accented as beginning a new

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhám : as a debtor.

। यदादीथे न दृविषाखेभिः
परायद्योऽवै हीये सखिभ्यः ।
न्युप्राप्त वृभवो वाचमक्रते
एमोदेषां निष्कृतं जारिणी॒व ॥

यत् । आ॒दीथे । न । दृविषाखि॑ । एभिः ।
परायद्योऽवै । हीये । सखिभ्यः ।
निष्कृतप्राप्तः । च॑ । वृभवः । वाचम् । अक्रते ।
एमि॑ । इत् । एषाम् । निष्कृतम् । जा॒रिणी॒व ॥

याद एदिध्ये : 'ná davisāñi
ebhīḥ;
parāyādbhyo áva hiye sákhī-
bhyaḥ',
niuptāś ca babhrávo vācam
ákrataṁ,
émid eṣām niṣkṛtām jāriṇīva. *When I think to myself, 'I will
not go with them; I shall be left
behind by my friends as they depart
(to play)', and the brown ones,
thrown down, have raised their
voices, I go straight, like a courtesan,
to their place of assignation.*

ā-didhye : 1. s. pr. Ā. of dhī *think*. davisāñi : iş ao. sb. of du *go* (of which other forms occur in the AA. and the YY.); some scholars think the sense of play to be so necessary that this must be an irr. form (iṣ ao. sb.) from div *play* (like a-śṭhaviṣam, in a Sūtra, from śṭhiv *spit*). ebhīḥ : with the friends. áva hiye : ps. of 1. hā *leave*; *I am left behind* with abl. (cp. 201 A 1). uptośāś : pp. of vap *strew*. ákrata : 3. pl. Ā. root ao. of kr̥, accented because still dependent on yád. Here we have a Jagatī Pāda interposed in a Trīṣṭubh stanza (cp. p. 445, f. n. 7); the same expression, vācam *akrata*, by ending a Pāda in vii. 103, 8 produces a Jagatī Pāda in a Trīṣṭubh stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). émi id : *I go at once* (p. 218). eṣām : of the dice.

६ सुभासेति कितवः पृष्ठमानो
ज्ञेष्ठामीति तन्वा॒ऽशुशृजानः ।
अ॒ष्ठासी॒ अ॒स्य॒ वि॒ तिरन्ति॒ कामं
प्रतिदीन्ते॒ दृधतु॒ आ॒ कृतानि॒ ॥

सुभाम् । एति॑ । कितवः । पृष्ठमानः ।
ज्ञेष्ठामि॑ । इति॑ । तन्वा॑ । शुशृजानः ।
अ॒ष्ठासी॒ अ॒स्य॒ वि॒ तिरन्ति॒ कामम् ।
प्रतिदीन्ते॒ दृधतः । आ॒ कृतानि॒ ॥

6 sabhám eti kitaváḥ pṛchá-
māno,
jeṣyámīti, tanuā śūśujānah.
akṣásō asya vī tiranti kámam,
pratidivne dādhata ā kṛtāni.

The gambler goes to the assembly hall, asking himself, 'shall I conquer', trembling with his body. The dice run counter to his desire, bestowing on his adversary at play the lucky throws.

*tanvā: accent, p. 450, 2 b. śūśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 8. pl. pr. of tṛ cross. pratidivān: loc., 90, 3; dat. with verbs of giving (200 A 1). ā dadhatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣásas; with prp. following (p. 462, 13 a a). kṛtāni: probably in the specific sense of *the highest throws*, pl. of n. kṛtām.*

७ अचास् इद्युश्नो नितोदिनो
निष्ठापान्तर्यामापिष्ठावः ।
कुमारदेष्ण जयतः पुर्वणो
मध्वा संपृत्ताः कितवस्य वर्षणा ॥

7 akṣasa id aṅkuśino nitodino,
nikṛtvānas tāpanās tāpayiṣṇā-
vah;
kumārādeṣṇā, jāyataḥ punar-
hāṇo,
mādhvā sāmpṛktāḥ kitavāsyā
barhāṇā.

अचासः । इत् । अद्युश्नः । नितोदिनः ।
निष्ठापान्तर्यामापिष्ठावः । तप्तनाः । तापिष्ठावः ।
कुमारदेष्ण । जयतः । पुर्वः । हनः ।
मध्वा । संपृत्ताः । कितवस्य । वर्षणा ॥

The dice are hooked, piercing, deceitful, burning and causing to burn; presenting gifts like boys, striking back the victors, sweetened with honey by magic power over the gambler.

tāpayiṣṇāvas: causing the gambler to pain others by his losses. kumārā-deṣṇās: giving gifts and then taking them back like children. punarhāṇas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sām-pṛktās: pp. of pṛc mix. barhāṇā: inst. s. (p. 77); with objective gen. (p. 820).

८ त्रिपञ्चाशः क्रीङ्कृति प्राते एषां त्रिपञ्चाशः । क्रीङ्कृति । प्रातः । एषाम् ।
 देव इव सविता सुखधर्मा । देवः । इव । सविता । सुखधर्मा ।
 उग्रस्य चित्तव्यवेना नमन्ते उग्रस्य । चित् । मव्यवेन । न । नमन्ते ।
 राजा चिदेभ्यो नम इत्याणोति । राजा । चित् । एभ्यः । नमः । इत् ।
 इषोति ॥

8 tripañcāśāḥ kṛīkṛiti vrāta eṣām, Their host of three fifties plays
 devā iva Savitā satyādharmāḥ like god Savitṛ whose laws are
 ugrasya cīn manyāve nā nam- true: they bow not before the wrath
 ante; of even the mighty; even a king
 rājā cid ebhyo nāma it kṛṇoti. pays them obeisance.

tripañcāśāḥ: the evidence is in favour of interpreting this word as meaning *consisting of three fifties*, not *consisting of fifty-three*, as the number of dice normally used. devā iva Savitā: the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitṛ, who observes fixed laws of his own (iv. 53, 4; x. 189, 8), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 88, 7. 9; v. 82, 2). nā: the only example in the RV. of the metrical lengthening of nā. namante, nāmas: with dat. (p. 311, k and 312, 2 a).

९ नीचा वर्तन्त उपरि स्फुरन्त् नीचाः । वर्तन्ते । उपरि । स्फुरन्ति ।
 अहृत्यासो हस्तवन्तं सहन्ते । अहृत्यासः । हस्तवन्तम् । सहन्ते ।
 दिव्या अङ्गारा इरिणे व्युप्ताः दिव्याः । अङ्गाराः । इरिणे । विउप्ताः ।
 श्रीताः सन्तो हृदयं निर्देहन्ति ॥ श्रीताः । सन्तः । हृदयम् । निः । दुहृन्ति ॥

9 nīcā vartanta, upāri sphuranti. They roll down, they spring up-
 ahastāśo hāstavantam sahante. ward. Though without hands, they
 divyā āṅgārā íriṇe nīuptāḥ, overcome him that has hands.
 śītāḥ sānto, hṛdayam nír dah- Divine coals thrown down upon
 anti. the gaming-board, being cold, they
 burn up the heart.

Every Pāda in this stanza contains an antithesis: nīcā — upári; ahaſtāſah — hāſtavantam; divyāh — íriṇe; sítāh — nír dahanti. divyās: alluding to their magic power over the gambler; cp. barhānā in 7 d. ángārās: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: adhidévanam vā agnis, tásya eté 'ngārā yád aksáh *the gaming-board is fire, the dice are its coals.*

१० जाया तप्यते कित्वस्त हीना जाया । तप्यते । कित्वस्त । हीना ।
 माता पुत्रस्य चरतः क्षि स्ति । माता । पुत्रस्य । चरतः । क्षि । स्ति ।
 कृष्णवा विभृन्मिष्मानो चृष्णवा । विभृत । धनम् । इष्मानः ।
 अन्येषामस्तमुप नक्तमेति ॥ अन्येषाम् । अस्तम् । उप । नक्तम् । एति ॥

10 jāyā tapyate kitavásya hinā,
 mātā putrásya cáratah kúa svit. *Forsaken the wife of the gambler
 is grieved, the mother (too) of the
 son that wanders who knows where.*
 rñāvā bibhyad dhánam ichá-
 māno, *Indebted, fearing, desiring money
 anyésam ástam úpa náktam eti. he approaches at night the house of
 others.*

hīnā: pp. of hā leave. putrásya: the gambler. tapyate must be supplied with mātā. rñāvā: lengthening of final a before v (15, 1 c). bibhyat: pr. pt. of bhī fear. úpa eti: probably for the purpose of stealing, to explain c. náktam: see 178, 2; 195 A 5 a.

११ स्त्रियं दृष्ट्वाय कित्वं ततापा- स्त्रियम् । दृष्ट्वाय । कित्वम् । तताप ।
 न्येषां जायां सुकृतं च योनिम् । अन्येषाम् । जायाम् । सुकृतम् । च । यो-
 पूर्वाङ्के अश्वान्युयुजे हि वभून् निम् ।
 सो अमेरन्ते वृष्लः पंपाद ॥ पूर्वाङ्के । अश्वान् । युयुजे । हि । वभून् ।
 सः । अमे: । अन्ते । वृष्लः । पंपाद ॥

11 striyam dr̥ṣṭvāya kitavám ta- *It pains the gambler when he
 tāpa,
 anyésam jāyám, sukṛtam ca
 yónim* and their well-ordered home. Since he yokes the brown horses in the

pūrvāhṇé ásvān yuyujé hí ba- morning, he falls down (in the
bhrún, evening) near the fire, a beggar.
só agnér ánte vṛṣaláh papāda.

tatāpa: used impersonally with the acc. ; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a). dr̄stváya: gd. of dr̄s see, agreeing with kitavám as the virtual subject (210). stríyam (p. 88, β): jāyám as apposition, a woman who is the wife of others ; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. ásvān: the brown dice are here figuratively called horses, which he yokes ; that is, he begins a long spell of gambling with them. papāda: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

१२ यो वः सेनानीर्महतो गुणस्य
राजा ब्रातेस्य प्रथमो बभूवे ।
तस्मै क्षणोमि न धना रुणधिम्
दश्माहं प्राचीक्षद्वृतं वदामि ॥

यः । वः । सेनानीः । महतः । गुणस्य ।
राजा । ब्रातेस्य । प्रथमः । बभूवे ।
तस्मै । क्षणोमि । न । धना । रुणधिम् ।
दश्म । अहम् । प्राचीः । तत् । चक्रतम् ।
वदामि ॥

१२ yó vah̄ senānīr mahatō gaṇásya,
" rājā vrātasya prathamō ba-
bhūva,
tásmai kṛṇomi, 'ná dhanā ru-
adhmi';
dásāhám̄ práciṣ, 'tád ftám̄ va-
dāmi'.

To him who as the general of
your great throng, as king has
become the first of your host, I
stretch forth my ten fingers --
'I withhold no money--this is truth
dásāhám̄ práciṣ, 'tád ftám̄ va-
I say'.

yó vah̄: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. dásā kṛṇomi práciḥ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. práciṣ: A. pl. f. of práñc, used predicatively (198, 1). tásmai: dat. of advantage (200 B 1). ná dhanā

runādhmi : that is, 'I have no money left for you ;' these words in sense come after prācīs, expressing what is implied by that gesture. ,
ṛtām : predicative, *I say this as true* (198, 1).

१३ अ॒चैर्मा दी॒वः कृ॒षिमित्कृ॒ष्ण
वि॒त्तं र॒मस्व ब॒द्धं मन्य॒मानः ।
तच्च॑ गावः॒ कितव॑ तच्च॑ जाया॑
तच्च॑ वि॒ च॒ष्टे॒ स॒विताय॒मर्यः॑ ॥

अ॒चैः॑ मा॑ दी॒वः॑ कृ॒षिम्॑ इत्॑ कृ॒ष्ण॑
वि॒त्ते॑ र॒मस्व॑ ब॒द्धं॑ मन्य॒मानः॑ ।
तच्च॑ गावः॑ कितव॑ तच्च॑ जाया॑
तत्॑ मे॑ वि॑ च॒ष्टे॑ स॒विता॑ अ॒यम्॑ ।
अ॒र्यः॑ ॥

13 akṣair mā divyāḥ; kṛṣim it
kṛṣasva;
vittē ramasva, bahū manya-
mānah;
tátra gāvāḥ, kitava, tátra jāyāḥ:
tán me vī caṣṭe Savitāyám
aryāḥ.

'Play not with dice; ply thy
tillage; rejoice in thy property,
thinking much of it; there are thy
cattle, O gambler, there thy wife':
this Savitṛ here, the noble, reveals
to me.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitṛ. divyas: 2. s. inj. of div *play* with mā (p. 240). ramasva: with loc. (204, 1 a). tátra: cattle and wife can be regained by acquiring wealth. caṣṭe: 3. s. pr. of cakṣ. me: dat. (200 A c). ayám: as actually present. aryás: *noble*, as upholder of moral law.

१४ मि॒त्रं कृ॒णुध्वं॑ खलु॑ मृ॒क्तता॑ नो॑
मा॑ नो॑ घो॒रेण॑ चरता॒भि॑ धृ॒ष्णु॑ ।
नि॑ वो॑ तु॑ म॒न्युर्विशता॒मराति॒र्
च॒न्दो॑ व॒भूणं॑ प्रसित॒न्वसु॑ ॥

मि॒त्रम्॑ कृ॒णुध्वम्॑ खलु॑ मृ॒क्तत॑ नः॑ ।
मा॑ नः॑ घो॒रेण॑ चरत॑ अ॒भि॑ धृ॒ष्णु॑ ।
नि॑ वः॑ तु॑ म॒न्युः॑ वि॒शताम्॑ ।
चराति॑ ।
च॒न्यः॑ व॒भूणाम्॑ प्र॒सित॑ तु॑ अ॒सु॑ ॥

14 mitrām kṛṇudhvam khālu, mr-
lātā no.
mā no ghorēṇa caratābhī dhṛ-
ṣṇū.

Pray make friendship, be gracious
to us. Do not forcibly bewitch us
with magic power. Let your wrath,
your enmity now come to rest. Let

ni vo nú manyúr viśatām, another now be in the toils of the
áratir. brown ones.

anyó babhrūṇām prásitau nú
astu.

mr̥látā (2. pl. ipv. of mr̥d, p. 3, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 811, f). carata abhi: with prp. following the vb. (p. 468, 20 A). dhṛṣṇú: acc. adv. (p. 801, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PÚRUŚA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known Puruśa-sūkta or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primaeval giant named Puruśa. The act of creation is here treated as a sacrifice in which Puruśa is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the Rigveda. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the Rigveda, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Puruśa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

१ स॒हस्रशीर्षा॑ पुरुषः॒

स॒हस्रा॒षः॑ स॒हस्रपात्॑

स॒ भूमि॑ वि॒श्वतो॑ वृत्वा॑

त्वित्प॒ष्ठश्चाकुलम्॑ ॥

1 sahásraśírṣā Púruṣah,
sahasrākṣah, sahásrapāt.
sá bhúmim viśváto vṛtvá,
áty atiṣṭhad daśāngulám.

स॒हस्रशीर्षा॑ पुरुषः॒

स॒हस्राष्ठः॑ स॒हस्रपात्॑

सः॑ भूमिम्॑ वि॒श्वतः॑ वृत्वा॑

त्वित्प॒ष्ठश्चाकुलम्॑ ॥

Thousand-headed was Puruśa,
thousand-eyed, thousand-footed. He
having covered the earth on all
sides, extended beyond it the length
of ten fingers.

sahasraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣás: of the very numerous Bv. cds. formed with sahásra this and sahasra-arghá are the only ones with irr. accent (cp. p. 455, 10 c). daśāngulám: probably only another way of expressing that his size was greater even than that of the earth. atiṣṭhat: ipf. of sthā stand

२ पुरुष एवेदं सर्वं	पुरुषः । एव । इदम् । सर्वम् ।
यद्यूतं यत्तु भव्यम् ।	यत् । भूतम् । यत् । च । भव्यम् ।
उत्तमृतत्वस्येशानो	उत् । अमृतत्वस्य । ईशानः ।
यद्विनेनातिरोहति ॥	यत् । अव्विनेन । अतिरोहति ॥

२ Púruṣa evédám sárvam yád bhútám yáca bháviam. utámr̥tatvásyéśáno, yád ánnenátiróhati.	Púruṣa is this all, that has been and that will be. And he is the lord of immortality, which he grows beyond through food.
--	---

Púruṣa is coextensive with the whole world including the gods. bháviam: a late and irregular cadence. amṛtatvásya: of the immortals, the gods. yád: there is some doubt as to the construction of d; the parallelism of áty atiṣṭhat in 1 d and of áty aricyata in 5 c indicates that Púruṣa is the subject and yád (the gods) the object, and that the former exceeds the latter ánnena, that is, by means of sacrificial food. The words have also been interpreted to mean: who (the gods) grow up by (sacrificial) food; or, and of that which grows by food, that is, creatures other than the gods. In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा- तो ज्यायांस्य पुरुषः । पादौस्य विश्वा भूतानि चिपादस्यामृतं द्विवि ॥	एतावान् । अस्य । महिमा । अतः । ज्यायान् । च । पुरुषः । पादः । अस्य । विश्वा । भूतानि । चिपाद । अस्य । अमृतम् । द्विवि ॥
४ एतावान् asya mahimá, ato jyéyám ca Púruṣah.	Such is his greatness, and more than that is Púruṣa. A fourth of

pádo 'sya vís̄vā bhūtāni;
tripád asyāmftam divi.

him is all beings, three-fourths
of him are what is immortal in
heaven.

etāvān asya: irr. Sandhi for etāvām asya (occurring also in x. 85, 45: putrān ā), is a sign of lateness, this being the regular post-Vedic Sandhi (39). átas: equivalent to an ab. after the cpv. (201, 3). jyāyāmś ca: on the Sandhi, see 40 a. Púruṣas: a metrical lengthening for Púruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amftam: equivalent to amftatvá.

४ चिपादूर्धे उद्देत्पुरुषः
पादौ इहाभवत्पुनः ।
ततो विष्वरूप्यक्रामत
साशनानश्चने अभि ॥

चिपात् । उर्ध्वः । उत् । एत् । पुरुषः ।
पादः । अस्त् । इह । अभवत् । पुनरिति ।
ततः । विष्वरूप । वि । अक्रामत् ।
साशनानश्चने इति । अभि ॥

४ tripád ūrdhvá úd ait Púruṣah;
pádo 'syeḥábhavat púnah.
tátó vís̄vān ví akrāmat
sásanānaśané abhí.

With three quarters Purusa
rose upward; one quarter of him
here came into being again. Thence
he spread asunder in all directions
to what eats and does not eat.

úd ait (3. s. ipf. of i go, p. 180): to the world of immortals. ihá: in this world. púnah: that is, from his original form. tátos: from the earthly quarter. ví akrāmat abhí: distributed himself to, developed into. sásana-anaśané: animate creatures and inanimate things; this cd. represents the latest stage of Dvandas in the RV. (186 A 1, end).

५ त चाति इति जायत
विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत
पश्चाद्गूमिमयो पुरः ॥

तस्मात् । विराट् । अजायत् ।
विराजः । अधि । पुरुषः ।
सः । जातः । जाति । अत्यरिच्यत् ।
पश्चात् । भूमिम् । अयो इति । पुरः ॥

5 tásmād Virāl̄ ajāyata,
Virājō ádhi Púrusah̄.
sá jātō áty aricayata
paścād bhūmim átho purāh̄.

*From him Virāj was born, from
Virāj Purusa. When born he
reached beyond the earth behind
and also before.*

tásmād : from the undeveloped quarter of Purusa. Virāl̄ : as intermediate between the primaeval Purusa and the evolved Purusa ; cp. x. 72, 4 : Áditer Dákṣo ajāyata, Dákṣād u Ádithiḥ pári from Aditi Dakṣa was born, and from Dakṣa Aditi. On the Sandhi, see p. 8, n. 2. With c d cp. 1 c d. átho : 24.

६ यत्पुरुषेण हर्विषा
देवा यज्ञमत्तन्वत् ।
वसन्तो अस्यासीदाज्यं
योष्म इधमः शूरद्विः ॥

यत् । पुरुषेण । हर्विषा ।
देवाः । यज्ञम् । अत्तन्वत् ।
वसन्तः । अस्य । आसीत् । आज्यम् ।
योष्मः । इधमः । शूरत् । हर्विः ॥

6 yát Púrusenā havíṣā
devā yajñám átanvata,
vasantó asyāsīd ájyam,
grīṣmá idhmáh̄, śarád dhavíh̄.

When the gods performed a sacrifice with Purusa as an oblation, the spring was its melted butter, the summer its fuel, the autumn its oblation.

Here the gods are represented as offering with the evolved Purusa an ideal human sacrifice to the primaeval Purusa. átanvata : 3. pl. ipf. Á. of tan stretch ; this vb. is often used figuratively in the sense of to extend the web of sacrifice = to carry out, perform. dhaví : 54.

७ तं यज्ञं बहिष्पि प्रौच्चन्
पुरुषं जातमयुतः ।
तेन देवा अयजन्त
साध्या चृष्टयस्य ये ॥

तम् । यज्ञम् । बहिष्पि । प्र । औच्चन् ।
पुरुषम् । जातम् । अयुतः ।
तेन । देवाः । अयजन्त ।
साध्याः । चृष्टयः । च । ये ॥

7 tám yajñám bahíṣpi práukṣan
Púrusam játám agratáh̄ :

That Purusa, born in the beginning, they besprinkled as a sacrifice

téna devā ayajanta,
sādhyā ḫṣayaś ca yé.

on the strew: with him the
gods, the Sādhyas, and the seers
sacrificed.

jātām agratás: the evolved Puruśa, born from Viraj (5 b), the same as in 6 a. prā-auksan: 3. pl. ipf. of 1. ukṣ *sprinkle*. ayajanta: = yajñām átanvata in 6 b. Sādhyás: an old class of divine beings (here probably in apposition to devás), cp. 16 d. ḫṣayaś ca yé: and those who were seers, a frequent periphrastic use of the rel. = simply ḫṣayas.

८ तस्माद्यज्ञात्सर्वज्ञतःः
संभृतं पृष्ठदात्यम् ।
पशुनां चक्रे वायव्यान्
आरुण्यान्याम्यात्यु ये ॥

tásmaid yajñāt sarvahútah
sámbhṛtam prṣadājíám:
paśūn támś cakre vāyavyān,
āraṇyān, grāmiás ca yé.

तस्मात् । यज्ञात् । सर्वज्ञतःः ।
सम्भृतम् । पृष्ठदात्यम् ।
पशुन् । तान् । चक्रे । वायव्यान् ।
आरुण्यान् । याम्याः । च । ये ॥

From that sacrifice completely offered was collected the clotted butter: he made that the beasts of the air, of the forest, and those of the village.

tásmaid: ab. of the source (201 A 1). sámbhṛtam: as finite vb. prṣad-ājyám: accent, p. 455, 10 d 1. paśūn: Sandhi, 40, 2. támś: attracted to paśūn for tát (prṣadājyám); Sandhi, 40, 1 a. vāyavyān: one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1); ān here remains unaffected by Sandhi because it is at the end of a Pāda (p. 31, f. n. 8); this is one of several indications that the internal Pādas (those within a hemistich) as well as the external Pādas were originally independent (cp. p. 465, f. n. 4). āraṇyān: that is, *wild*. grāmyás ca yé = grāmyān, that is, *tame*; cp. ḫṣayaś ca yé in 7 d.

९ तस्माद्यज्ञात्सर्वज्ञतु
चृचृः सामानि जज्ञिरे
क्षन्दौसि जज्ञिरे तस्माद्
यजुस्सम्भाद्यायत ॥

तस्मात् । यज्ञात् । सर्वज्ञतःः ।
चृचृः । सामानि । जज्ञिरे ।
क्षन्दौसि । जज्ञिरे । तस्मात् ।
यजुः । तस्मात् । अजायत ॥

9 tásmañd yajñáत sarvahúta
ṛcaḥ sámāni jajñire;
chándámsi jajñire tásmañd;
yájus tásmañd ajáyata.

From that sacrifice completely offered were born the hymns and the chants; the metres were born from it; the sacrificial formula was born from it.

ṛcas: the Rigveda. sámāni: the Sāmaveda. jajñire: 8. pl. pf. Ā. of jan *beget*. yájus: the Yajurveda. This is the first (implicit) mention of the three Vedas. The AV. was not recognized as the fourth Veda till much later.

90 तस्माद्द्वा अजायन्
ये के चौभयादतः ।
गावीं ह जश्चिरे तस्मात्
तस्माज्जाता अजावयः ॥

तस्मात् । अज्ञातः । अजायन् ।
ये । के । च । उभयादतः ।
गावीं । ह । जश्चिरे । तस्मात् ।
तस्मात् जाता: । अजावयः ॥

10 tásmañd ásvā ajáyanta
yé ké ca ubhayádataḥ.
gávo ha jajñire tásmañt;
tásmañj játā ajáváyah.

From that arose horses and all such as have two rows of teeth. Cattle were born from that; from that were born goats and sheep.

yé ké ca: whatever animals besides the horse, such as asses and mules, have incisors above and below. ajáváyas: a pl. Dv. (186 A 2); Dvandvas are not analysed in the Pada text.

91 यत्पुरुषं वद्धुः
कृतिधा व्यक्त्ययन् ।
मुखं किमस्तु कौ बाहृ
का ऊरुं पादा उच्येते ॥

यत् । पुरुषम् । वि । अद्धुः ।
कृतिधा । वि । अक्त्ययन् ।
मुखम् । किम् । अस्तु । कौ । बाहृ इति ।
कौ । ऊरुं इति । पादौ । उच्येते इति ॥

11 yát Púruṣam viádadhuḥ,
katidhā ví akalpayan?
múkham kim asya? káu báhū?
ká ūrū pádā ucyete?

When they divided Puruṣa, into how many parts did they dispose him? What (did) his mouth (become)? What are his two arms, his two thighs, his two feet called?

vi-ádadhur: when the gods cut up Puruśa as the victim; here the Padapátha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). káu: the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a); ká and pádā before ū: 22. ucyete: 8. du. pr. ps. of vac speak: Pragṛhya, 26 b.

12 ब्राह्मणोऽस्य मुखमासोद्
बाहू राजन्यः कृतः ।
कुरु तदस्य यद्वैश्वः
पद्मां शूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।
बाहू इति । राजन्यः । कृतः ।
कुरु इति । तत् । अस्य । यत् । वैश्वः ।
पृथभाम् । शूद्रः । अजायत् ॥

12 brāhmaṇo 'sya mukham āśid,
bāhū rājanīyah kṛtāḥ;
ūrū tād asya yád vāiśyāḥ;
padbhyaṁ śūdrō ajāyata.

*His mouth was the Brāhmaṇ,
his two arms were made the warrior,
his two thighs the Vaiśya; from
his two feet the Śūdra was born.*

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'sya: Sandhi accent, p. 465, 17, 3. rājanīyāḥ: predicative nom. after a ps. (196 b). kṛtāḥ attracted in number to rājanīyāḥ, for kṛtāu (cp. 194, 3). yád vāiśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Vaiśya.* padbhyaṁ: abl. of source (77, 3 a, p. 458, 1).

13 चन्द्रमा मनसो जातश्
चक्षोः सूर्यो अजायत ।
मुखादिन्द्रस्यामिश्र
प्राणाद्वायुरजायत ॥

चन्द्रमाः । मनसः । जातः ।
चक्षीः । सूर्यः । अजायत् ।
सुखात् । इन्द्रः । च । अमिश्रः । च ।
प्राणात् । वायुः । अजायत् ॥

13 candraṁmā mānaso jātāś;
cākṣoḥ sūryo ajāyata;
mukhād indras्यāmīśra
prāṇād vāyurajāyata.

*The moon was born from his
mind; from his eye the sun was
born; from his mouth Indra and
Agni, from his breath Vāyu was
born.*

Note that **candrā-mās** is not analysed in the Pada text. **cáksos**: ab. of **cáksu** used only in this passage = the usual **cáksus**; in the Funeral Hymn (x. 16, 3) **súryas** and **cáksus**, **vátas** and **ātmá** are also referred to as cognate in nature.

१४ नाभ्या आसीदुत्तरिचं
श्रीष्टी द्वीः समवर्तत ।
पूजां भूमिर्दिशः श्रोत्रात्
तथा लोकाँ अकल्पयन् ॥

नाभ्याः । आसीत् । अन्तरिच्चम् ।
श्रीष्टीः । द्वीः । सम् । अवर्तत् ।
पूत्रभ्याम् । भूमिः । दिशः । श्रोत्रात् ।
तथा । लोकान् । अकल्पयन् ॥

14 nábhya āśid antárikṣam ;
śírṣṇó dyáuh sám avarata ;
padbhyám bhúmir, diśah śró-
trāt :
táthā lokām akalpayan.

From his navel was produced the air ; from his head the sky was evolved ; from his two feet the earth, from his ear the quarters : thus they fashioned the worlds.

nábhyaś : ab. of nábhi inflected according to the ī dec. (p. 82 a).
śírṣṇás : ab. of śírsán (90, 1 a ; p. 458, 2). sám avarata : this vb. is to be supplied in c ; cp. ádhi sám avarata in x. 129, 4. akalpayan : ipf. cs. of klp ; *they (the gods) fashioned.*

१५ सप्तास्त्रासन्परिध्युस्
त्रिः सप्त समिधः कृताः ।
देवा यज्ञं तन्वाना
अवध्यन्युरुषं पशुम् ॥

सप्त । अस्त्र । आसन् । परिध्ययः ।
त्रिः । सप्त । समिधः । कृताः ।
देवाः । यज् । यज्ञम् । तन्वानाः ।
अवध्यन् । पशुम् । पशुम् ॥

15 saptásyāsan paridháyas ;
tríh saptá samídhaḥ kṛtāḥ ;
devā yád, yajñám tanvānā,
ábadhnān Púruṣam paśum.

Seven were his enclosing sticks ; thrice seven were the faggots made, when the gods performing the sacrifice bound Puruṣa as the victim.

paridháyas : the green sticks put round the sacrificial fire to fence it in, generally three in number. saptá : as a sacred number. tanvānás : cp. 8 b. ábadhnān : 3. pl. ipf. of bandh ; cp. púruṣena havíṣā in 6 a and tám yajñám Púruṣam in 7 a b. paśum : as appositional acc. (198).

६ युज्ञने युज्ञमयवत्त देवास्
ताजि धर्माणि प्रथमान्यासन् ।
ते हु नाकं महिमानः सचत्
यत्र पूर्वे साध्याः सन्ति देवाः ॥

यज्ञेन् । यज्ञम् । यज्ञवल् । देवाः ।
 तानि । धर्माणि । प्रथमानि । आसन् ।
 ते । ह । नाकम् । महिमानेः । सच्चन् ।
 यत्र । पूर्वे । साधाः । सन्ति । देवाः ॥

6 yajñéna yajñám ayajanta de-
vás:
táni dhármáni prathamáni ásan.
té ha nákam mahimánah sa-
canta,
yátra púrve Sádhíáh sánti,
deváh.

With the sacrifice the gods sacrificed to the sacrifice: these were the first ordinances. These powers reached the firmament where are the ancient Sādhyas, the gods.

ayajanta: this vb. ordinarily takes the acc. of the person worshipped and the inst. of that with which he is worshipped (308, 1 *f*); the meaning here is: they sacrificed to Puruṣa (hero appearing as a sacrifice, like Viṣṇu in the Brahmanas) with the sacrifice in which he was the victim. **té mahimāṇah**: probably the powers residing in the sacrifice. This stanza is identical with i. 164, 50.

RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of náktā n., combined with uṣás, Night appears as a dual divinity with Dawn in the form of Usáṣa-náktā and Náktosáṣā, occurring in some twenty scattered stanzas of the Rigveda.

x. 127. Metre: **Gāyatrī**.

३ रात्रि व्यख्यायुती
पुरुचा देव्यं चभिः ।
विशा अधि श्रियोऽधित ॥

रात्रौ । वि । अस्त्वत् । आऽयती ।
पुरुषा । द्विः । अस्त्विः ।
विश्वाः । अधिः । श्रियः । अधितः ॥

1 Rātrī vī akhyad āyatī
purutrā devī akṣābhiḥ:
vīsvā ādhi śrīyo 'dhita.

*Night approaching has looked
forth in many places with her eyes:
she has put on all glories.*

vī akhyat: a. ao. of khyā see (147 a 1). ā-yatī: pr. pt. f. of
ā+i go (95 a). devī: accent, p. 450, b; metre, p. 437, a 4. akṣābhis:
99, 4; the eyes are stars. ādhi adhita: root ao. Ā. of dhā put
(148, 1 a). śrīyas (A. pl. of śrī; 100 b, p. 87); the glories of starlight.

2 श्रीर्वप्रा आमर्त्या
निवतो देव्युद्दृष्टः ।
ज्योतिषा वाधते तमः ॥

आ । उ॒रु । श्रीप्रा॑ । आमर्त्या॑ ।
नि॒वतः । दे॒वी । उ॒रुवतः॑ ।
ज्यो॒तिषा । वा॒धते । तमः॑ ॥

2 ā urv āprā āmariā
nivatō devī udvātah:
jyotiṣā bādhate tāmāḥ.

*The immortal goddess has per-
vaded the wide space, the depths,
and the heights: with light she
drives away the darkness.*

ā aprās: 3. s. s ao. of prā fill (144, 5). devī: cp. 1 b. jyotiṣā:
with starlight.

3 निरु स्वसारमकृतो-
षसं देव्यायती ।
श्चिदु हासते तमः ॥

निः । उ॒रु॑ इति॑ । स्वसारम्॑ । अ॒कृत॑ ।
च॒षसम्॑ । दे॒वी॑ । आ॒यती॑ ।
अ॒प॑ । इति॑ । उ॒रु॑ इति॑ । हासते॑ । तमः॑ ॥

8 nír u svásāram askṛta
Uṣásam devī āyatī:
ápēd u hāsate tāmāḥ.

*The goddess approaching has
turned out her sister Dawn; away
too will go the darkness.*

nír askṛta: 3. s. root ao. of kṛ do; the s is here not original (Padapāṭha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.); it spread to forms in which kṛ is compounded with the prps. pári and sám (pariṣkṛṇvánti, páriṣkṛta, sáṃskṛta). Uṣásam: Dawn here used in the sense of *daylight* (dec., 83, 2 a). nír u—ápa id u: in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). hāsate: 8. s. sb. Ā. of the s. ao. of 2. hā go forth (p. 162, 2).

४ सा जो अ॒व यस्ता॑ व॒यं
नि ते॑ याम॒नविक्षहि॑ ।
वृ॒द्धे॑ न व॒सुति॑ व॒यः॑ ॥

४ sā nō adyā, yásyā vayám
ní te yámann ávikṣmahi,
vṛksé ná vasatím váyah.

सा॑ । नुः॑ । अ॒व । यस्ता॑ः॑ । व॒यम्॑ ।
नि॑ । ते॑ । याम॑न् । अ॒विक्षहि॑ ।
वृ॒द्धे॑ । न॑ । व॒सुति॑म्॑ । व॒यः॑ ॥

So to us to-day thou (hast approached), at whose approach we have come home, as birds to their nest upon the tree.

sā: p. 294, b; a vb. has here to be supplied, the most natural one being *hast come*, from áyatí in 3 b. yásyās . . te for tvám yásyās, a prs. prn. often being put in the rel. clause. yáman: loc. (90). ní.. ávikṣmahi: s. ao. Ā., *we have turned in* (intr.). vasatím: governed by a cognate vb. to be supplied, such as *return to*. váyas: N. pl. of vi *bird* (99, 3 a).

५ नि यामासो अ॒विक्षत्
नि प॒द्वन्तो॑ नि प॒र्षिणः॑ ।
नि श्लेनासंस्तिदूर्धिनः॑ ॥

५ ní grámāsō avikṣata,
ní padvánto, ní pakṣínaḥ,
ní éyenásas cid arthínāḥ.

नि॑ । यामा॑सः॑ । अ॒विक्षत्॑ ।
नि॑ । प॒द्वन्तः॑ । नि॑ । प॒र्षिणः॑ ।
नि॑ । श्लेना॑सः॑ । चित्॑ । अ॒र्धिनः॑ ॥

Home have gone the villages, home creatures with feet, home those with wings, home even the greedy hawks.

ní avikṣata: 3. pl. Ā. s. ao. of viś *enter*. grámāsas: = *villagers*. ní: note the repetition of the prp. throughout, in place of the cd. vb.: a common usage.

६ या॒वया॑ वृ॒क्षं॑ वृ॒क्षं॑
या॒वय॑ ल॒क्ष्म॒म्य॑ ।
अ॒था॑ नः॑ सु॒तरा॑ भव॑ ॥

या॒वय॑ । वृ॒क्षं॑ । वृ॒क्षं॑ ।
या॒वय॑ । ल॒क्ष्म॑म्॑ । ल॒क्ष्म॑म्॑ ।
अ॒थ॑ । नुः॑ । सु॒तरा॑ । भ॒व॑ ॥

6 yāváyā vṛkiam vṛkam,
yaváya stenám, ūrmie;
áthā nah sutárā bhava.

*Ward off the she-wolf and the
wolf, ward off the thief, O Night;
so be easy for us to pass.*

yāváyā: cs. of *yu separate*; this and other roots ending in ú, as well as in i, r, may take *Guṇa* or *Vṛddhi* in the cs. (168, 1 c), but the *Padapāṭha* invariably gives *yavaya*; the final vowel is metrically lengthened (in b it is long by position before st). vṛkyām: accent, p. 450, 2 b. áthā: final metrically lengthened (cp. p. 214).

7 उपे मा पेरिश्चत्तमः:

कृष्णं व्यक्तमस्थित ।
उषे कृष्णेव यातय ॥

उपे । मा । पेरिश्चत्तमः ।

कृष्णम् । व्यक्तम् । अस्थित ।
उषेः । कृष्णेऽव । यातय ॥

7 úpa mā pépiśat támah,
kr̥ṣnám, viaktam asthita:
Úṣa ḥnēva yātaya.

*The darkness, thickly painting,
black, palpable, has approached me:
O Dawn, clear it off like debts.*

úpa asthita: 3. s. Ā. of root ao. of *sthā stand*. pépiśat: int. pr. pt. of *piś paint*, as if it were material. úṣas: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from *Rātri*, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya: cs. of *yat*.

8 उपे ते गा द्वाकारं
वृणीष्व दुहितर्दिवः ।
रात्रि स्तोमं न जिग्युषे ॥

उपे । ते । गा द्वाकारं । आ । अकरम् ।
वृणीष्व । दुहितः । दिवः ।
रात्रि । स्तोमम् । न । जिग्युषे ॥

8 úpa te gá ivákaram,
vṛṇīṣvá, duhitar divah,
Rātri, stómam ná jigyúṣe.

*Like kine I have delivered up to
thee a hymn—choose it O daughter
of heaven, O Night—like a song of
praise to a victor.*

úpa á akaram (1. s. root ao. of kr̥): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, úpa te stómān

paśupā iva ākaram *I have driven up songs of praise for thee like a herdsman.* vṛṇisvā : 2. s. ipv. Ā. from vṛ choose. b is parenthetical. stómam is to be supplied with ākaram. jigyúṣe : dat. of pf. pt. of ji conquer (157 b a).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (āsat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Trisṭubh.

१ नासदासीनो सदासीत्तदानीं न । असंत् । आसीत् । नो इति । सत् ।
 नासीद्रजो नो वीमा परो यत् । आसीत् । तदानीम् ।
 किमावरीवः कुह कस्य शर्मन् । न । आसीत् । रजः । नो इति । विश्वीम् ।
 अस्मः किमासीन्नहनं गमीरम् ॥ परः । यत् ।
 किम् । आ । अवरीवरिति । कुह । कस्य ।
 शर्मन् ।
 अस्मः । किम् । आसीत् । गहनम् । ग-
 भीरम् ॥

1 násad āsīn, nō sád āsīt tada-
 nīm;
 násid rájo nō viomā paro yát.
 kím āvarīvah? kúha? kásya
 sármann?
 āmbhah kím āsīd, gáhanam ga-
 bhrám?

There was not the non-existent
 nor the existent then; there was
 not the air nor the hearen which is
 beyond. What did it contain?
 Where? In whose protection?
 Was there water, unsuthomable,
 profound?

Cf. ŠB. x. 5, 8, 1 : ná iva vā idám ágréśad āsīd ná iva sád
 āsīt verily this (universe) was in the beginning neither non-existent nor
 existent as it were. tada-nīm: before the creation. āsīt: the usual

form of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viomā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 85, 6 c. *á avarivar*: 3. s. ipf. int. of *vṛ cover* (cp. 173, 8); what did it *cover up* = *conceal* or *contain*? *kúha*: *where was it?* *kásya sármán*: who guarded it? *kím*: here as an inter. pcl. (p. 225). *ámbhas*: cp. 3 b, and TS., *ápo vā idám ágre salilám ásít this(universe) in the beginning was the waters, the ocean.*

२ न गुरुत्वात् गुरुतं न तर्हि ॥ न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
 न रात्रा अहू आसीत्प्रकेतः । न । रात्राः । अहूः । आसीत् । प्रकेतः ।
 आनीदवातं स्वधया तदेकं ॥ आनीत् । अवातम् । स्वधया । तत् । एकम् ।
 तस्माद्यन्यत्र परः किं चनास॒ ॥ तस्मात् । ह् । अन्यत् । न । परः । किम् ।
 चन । आस॒ ॥

२ ná mṛtyúr áśid, amṛtam ná *There was not death nor im-*
 tárhi. *mortality then. There was not the*
 ná rátrīá áhna ásít praketáh. *beacon of night, nor of day. That*
 áníd avátam svadháyā tát *one breathed, windless, by its own*
 ékam. *power. Other than that there was*
 tásmād dhānyán ná paráh kím *not anything beyond.*
 canásā.

rātryás: gen. of *rātrī* (p. 87). *áhna*: gen. of *áhan* (91, 2). *ánit*: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tásmād*: governed by *anyád* (p. 317, 3). *dha* for *ha*: 54. *anyán ná*: 83. *parás*: cp. note on 1 b. *ása*: pf. of *as be* (135, 2).

३ तम आसीत्तमसा गूङ्घमये ॥ तमः । आसीत् । तमसा । गूङ्घम् । अये ।
 प्रकेतं सुखिलं सर्वमा इदम् । अप्रकेतम् । सुखिलम् । सर्वम् । आः ।
 तुष्टिनाम्बिधितं यदासीत् ॥ इदम् ।
 तपसुखमहिनावायुतेकम् ॥ तुष्टिने । आस॒ । अपिधितम् । यत् ।
 आसीत् ।
 तपसः । तत् । महिना । अजायुत् । एकम् ॥

8 tāma āśit tāmasā gūlhám ágre; *Darkness was in the beginning*
 apraketám salilám sárvam ā *hidden by darkness; indistinguish-*
 idám. *able, this all was water. That*
 tuchyénābhú ápihitam yád āśit, *which, coming into being, was*
 tāpasas tān mahinájāyatáikam. *covered with the void, that One*
arose through the power of heat.

gūlhám: pp. of guh *hide* (69 c, cp. 3 b γ, p. 3 and 13). āś: 3. s. ipf. of as *be* (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with āśit. b is a Jagati intruding in a Trisṭubh stanza (cp. p. 445, f. n. 7). ābhú: the meaning of this word is illustrated by ā-babhúva in 6 d and 7 a. mahiná = mahimná (90. 2, p. 69).

४ कामसदये समवर्तताधि	कामः । तत् । अर्ये । सम् । अवर्तत् ।
मनसो रेतः प्रथमं यदासीत् ।	अधि ।
सूतो बन्धुमसंति निरविन्दृ	मनसः । रेतः । प्रथमम् । यत् । आसीत् ।
हुदि प्रतीष्ठा कुवयो मनीषा ॥	सूतः । बन्धुम् । असंति । निः । अविन्दृ ।
	हुदि । प्रतीष्ठा । कुवयः । मनीषा ॥

4 kámas tād ágre sám avarta- *Desire in the beginning came*
 tádhī, *upon that, (desire) that was the*
 mánaso rétaḥ prathamám yád *first seed of mind. Sages seeking*
āśit. *in their hearts with wisdom found*
 sató bándhum ásatí nír avindan *out the bond of the existent in the*
 hṛdī prati-iṣyā kaváyo maniṣā. *non-existent.*

ádhī sám avartata: 3. s. ipf. Ā. of vṛt *turn*, with sám *come into*
being; ádhī *upon* makes the verb transitive = *come upon, take possession of*. tād *that* = tād ékam in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). yád: referring to kámas is attracted in gender to the predicate n. rétas. satás: they found the origin of the evolved world in the unevolved. prati-iṣyā: the gd. in ya has often a long final vowel (164, 1) which is always short in the Padapāṭha. maniṣā: inst. of f. in ā (p. 77).

५ ति॒रु॒बी॒नो वि॒त॒तो रा॒श्मि॒रेषा॒ऽ ति॒रु॒बी॒नः । वि॒त॒तः । रा॒श्मिः । ए॒षा॒म् ।
 अ॒धः स्वि॒दा॒सी॒३दु॒परि॒ स्वि॒दा॒ अ॒धः । स्वि॒त् । आ॒सी॒३त् । उ॒परि॒ । स्वि॒त् ।
 सी॒३त् ।

रे॒तो॒धा आ॒सम्भि॒मान् आ॒सन् रे॒तः॒धा॒ः । आ॒सन् । म॒हि॒मानः॒ । आ॒मन् ।
 स॒धा॒ अ॒वस्था॒प्रयतिः॒ प॒रस्ता॒त् ॥ स॒धा॒ । अ॒वस्था॒त् । प्र॒यतिः॒ । प॒रस्ता॒त् ॥

5 *tiraścīno vītato raśmīr eśām :* *Their cord was extended across :*
adhāḥ svid āśī३d, upāri svid *was there below or was there above?*
āśī३t p *There were impregnators, there were*
retodhā āsan, mahimāna āsan ; *powers ; there was energy below,*
svadhā avastāt, prāyatiḥ parās- *there was impulse above.*
tāt.

raśmīs : the meaning of this word here is uncertain, but it may be an explanation of *bāndhu* in 4 c : the cord with which the sages (referred to by *eśām*) in thought measured out the distance between the existent and non-existent, or between what was above and below ; cp. viii. 25, 18, pāri yō *raśmīnā* *divo* *āntān* *mamē* *prthivyāḥ* *who with a cord has measured out the ends of heaven and earth* ; cp. also the expression *sūtram* *vītātam* (in AV. x. 8, 37) *the extended string* with reference to the earth. *āśit* : accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the *Udatta*, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97) ; the second question *upāri svid āśī३t* is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. *retodhās* and *mahimānas* are contrasted as male and female cosmogonic principles, to which correspond respectively *prāyatis* and *svadhā*. In TS. iv. 3, 11, 1, mention is made of *trāyo* *mahimānah* connected with fertility. *svadhā* : this is one of the five examples of a N. f. in ā left uncontracted with a following vowel : it is probable that the editors of the *Samhitā* text treated these forms as ending in āḥ, while the *Padapāṭha* gives them without *Visarjanīya*, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

को अद्वा वेद क इह प्र वीचूत् कः । अद्वा । वेद । कः । इह । प्र । वीचूत् ।
 कुत् आजाता कुते इयं विष्टिः । कुतः । आजाता । कुतः । इयम् । वि-
 अर्वाग्देवा अस्य विसर्जने- ष्टिः ।
 या को वेद यते आवभूते ॥ अर्वाक् । देवाः । अस्य । विसर्जने ।
 अथ । कः । वेद । यतः । आवभूते ॥

kó addhá veda? ká ihá prá Who knows truly? Who shall
 vocat, here declare, whence it has been
 kúta ájātā, kúta iyám vísṛṣtiḥ? produced, whence is this creation?
 arvág devá asyá visárjanena: By the creation of this (universe)
 áthā kó veda yáta ābabhúva? the gods (come) afterwards: who
 then knows whence it has arisen?

vocat: a. ao. inj. of vac. kutás: b. has one syllable too many (p. 441, 4 a). arvák: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

इयं विष्टिर्यते आवभूत् इयम् । विष्टिः । यतः । आवभूते ।
 यदि वा दुधे यदि वा न । यदि । वा । दुधे । यदि । वा । न ।
 यो अस्याध्यक्षः परमे व्योमन् यः । अस्य । अधिक्षः । परमे । वि-
 सो अङ्ग वेद यदि वा न वेद ॥ योमन् ।
 सः । अङ्ग । वेद । यदि । वा । न । वेद ॥

iyám vísṛṣtiर्यते आबभूवा; Whence this creation has arisen;
 yádi vā dadhé yádi vā ná: whether he founded it or did not:
 yó asyádhyakṣaḥ paramé vio- he who in the highest heaven is its
 man surveyor, he only knows, or else he
 sō aṅgá veda, yádi vā ná veda. knows not.

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyōman: loc. (90, 2). vēda: the accent is due to the formal influence of yádi (p. 246, 8 a).

YAMĀ

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Br̥haspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Āngirases, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivavant and his mother Sarāṇyū. In her dialogue with him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pádbiśa) is spoken of as parallel to the bond of Varuṇa. The owl (ulūka) and the pigeon (kapóta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārāmeyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primaeval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimēh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 135. Metre: Anuṣṭubh.

१ यस्मिन्नृष्टे सुपत्ताशे
द्वैः संपित्ते यमः ।
अत्र नो विश्वप्तिः पिता
पुराणां अनु वेनति ॥

यस्मिन् । वृष्टे । सुपत्ताशे ।
द्वैः । संपित्ते । यमः ।
अत्र । नः । विश्वप्तिः । पिता ।
पुराणान् । अनु । वेनति ॥

yásmin vrksé supalásé
deváih sampibate Yamáh,
átrā no viépátih pitá
purāñām ánu venati.

*Beside the fair-leaved tree under
which Yama drinks together with
the gods, there our father, master
of the house, seeks the friendship of
the men of old.*

yásmin: the loc. is often used in the sense of *beside, near* (cp. 203, 2). sampibate: *drinks Soma with.* átrā: with metrically long final vowel (cp. 433, 2 A). nas: *our i. e. of me and the other members of the family.* pitá: *my deceased father.* purāñān: *ancient ancestors;* Sandhi, 39. ánu venati: *that is, associates with them.*

पुराणां अनुवेन्नन्
चरन्तं पापयामुया ।
असूयन्नभ्याकशं
तस्मा अस्युहयं पुनः ॥

purāñām anuvénantam,
cárantam pāpáyámuyá,
asúyánn abhy ácákáśam:
tásmā asprhayam púnah.

पुराणाम् । अनुवेन्नन्नम् ।
चरन्नम् । पापया । अमुया ।
असूयन् । अभि । अचाकशम् ।
तस्मै । अस्युहयम् । पुनरिति ॥

*Him seeking the friendship of
the men of old, faring in this evil
way, I looked upon displeased: for
him I longed again.*

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyá: inst. s. f. of the prn. ayám used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpá similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. asúyánn: *being displeased*, that is, with him, opposed to asprhayam, *I longed for him*, that is, to see him again. acákáśam: ipf. int. of kāś, with shortening of the radical vowel (174).

यं कुमारं नवं रथम्
अचक्रं मनसाक्षणोः ।
एकवं विश्वतः प्राप्तम्
अपश्चात्तिधि तिष्ठि ॥

यम् । कुमारं । नवम् । रथम् ।
अचक्रम् । मनसा । अक्षणोः ।
एकदैषम् । विश्वतः । प्राप्तम्
अपश्चात् । अधि । तिष्ठसि ॥

8 yám, kumāra, návam rátham
acakrám mánasákrñoh,
ékeśam viśvátaḥ práñcam,
ápaśyann ádhi tiṣthasi.

*The new car, O boy, the wheelless,
which thou didst make in mind,
which has one pole, but faces in all
directions, thou ascendest seeing
it not.*

In this stanza (and the next) the dead boy is addressed ; he mounts the car which he imagines is to take him to the other world. *acakrám* : perhaps because the dead are wafted to Yama by Agni. *éka* and *viśváta*s are opposed : though it has but one pole, it has a front on every side. *ápaśyan* : because dead.

8 यं कुमारं प्रावर्तयोऽ-
रथं विप्रेभ्यस्यरि ।
तं सामानुं प्रावर्तते
समितो नाव्याहितम् ॥

यम् । कुमारं । प्र । अवर्तयः ।
रथम् । विप्रेभ्यः । परि ।
तम् । सामे । अनु । प्र । अवर्तते ।
सम् । इतः । नावि । आहितम् ॥

4 yám, kumāra, právartayos
rátham víprebhias pári,
tám sámánu právartata,
sám itó návī áhitam.

*The car, O boy, that thou didst set
rolling forth away from the priests,
after that there rolled forth a chant
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. *právartayas* : 2. s. ipf. cs. of *vṛt* *turn* ; accent, p. 464, 17, 1 ; p. 469, β ; analysed by the Padapáṭha, as *prá ávartayas* ; cp. note on viii. 48, 2 a. *ánu* *prá avartata* : 3. s. ipf. \bar{A} . of *vṛt* : accent, p. 464, 17, 1 ; p. 466, 19 ; p. 468, 20 a. *víprebhya*s : the priests officiating at the funeral ; abl. governed by *pári* (176, 1 a) ; Sandhi, 43, 2 a. *sám áhitam* : accent, p. 462, 18 b. *návī* : the funeral chant is placed on a boat as a vehicle to convey it from here (*itás*) to the other world.

५ कः कुमारमजनयद्
रथं को निरवर्तयत् ।
कः स्तित्तदुष्य नो ब्रूयाद्
अनुदेयी यथाभवत् ॥

कः । कुमारम् । अजनयत् ।
रथम् । कः । निः । अवर्तयत् ।
कः । स्तित् । तत् । अ॒य । नः । ब्रूयात् ।
अनुदेयी । यथा । अभवत् ॥

१ káh kumārám ajanayad
rátham kó nír avarayat?
káh svit tād adyá no brūyād,
anudéyī yáthābhavat?

Who generated the boy? Who rolled out his car? Who pray could tell us this to-day, how his equipment (?) was?

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nír avarayat: cp. yám právartayo rátham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथाभवदनुदेयी
ततो अग्रमजायत ।
पुरस्ताद्वृभ्न आतंतः
पृश्चात्तिरयणं कृतम् ॥

६ yáthābhavad anudéyī,
tátō ágram ajāyata;
purástād budhná átatah;
paścān niráyanam kṛtám.

यथा॑ । अभवत् । अनु॒देयी॑ ।
ततः॑ । अग्रम् । अ॒जायत् ।
पुरस्तात् । वृ॒भ्नः । आ॒तंतः ।
पृ॒श्चात् । निः॒अग्रयनम् । कृ॒तम् ॥

As the equipment was, so the top arose; in front the bottom extended; behind the exit was made.

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátas, ágram and budhnás, purástād and paścād. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

७ इदं यमस्य सादनं
देवमानं यदुच्यते ।

इदम् । यमस्य । सादनम् ।
देवमानम् । यत् । उच्यते

त्रूयमस्य धम्यते नाठीर
च्छयं गीर्भिः परिष्कृतः ॥

7 idám Yamásya sádanam
devamānám yád ucyáte.
iyám asya dhamyate nājír.
ayám gírbhíh páriṣkṛtaḥ.

त्रूयम् । चूल्य् । धम्यते । नाठीः ।
च्छयम् । गीर्भिः । परिष्कृतः ॥

This is the seat of Yama that is called the abode of the gods. This is his flute that is blown. He it is that is adorned with songs.

The boy here arrives at the abode of Yama. sádanam : note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; sádanam occurs about a dozen times in the RV., beside the much commoner sádanam. nājír : with s in the nom. (100, I a). There is one syllable too many in c (cp. p. 428, 2 a). ayám : Yama. páriṣkṛtas : note that the Pada text removes the unoriginal s (p. 145, f. n. 1; cp. note on x. 127, 8 a). gírbhíh : dec. 82; accent, p. 458, c 1.

VÁTA

This god, as Váta, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet Váyú, who is celebrated in one whole hymn and in parts of others. Váta's name is frequently connected with forms of the root vā, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of Váta-Parjanyá, while Váyú is often similarly linked with Indra as Índra-Váyú. Váta is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre: Triṣṭubh.

१ वातस्तु महिमानं रथस्तु
द्वज्वन्तेति सुनयनस्तु घोषः ।
दिविस्यूम्यात्प्रणानि क्षुखन्
चृतो एति पृथिव्या रेणुमस्तन् ॥

वातस्तु । गु । महिमानम् । रथस्तु ।
सुजन् । एति । सुनयन् । चृत्सु । घोषः ।
दिविस्यूम्यात्प्रणानि । क्षुखन् ।
चृतो इति । एति । पृथिव्या । रेणुम् ।
रथन् ॥

Vātasya nū mahimānam rā- (I will) now (proclaim) the
 thasya: greatness of Vāta's car: its sound
 rujánn eti, stanáyann asya goes shattering, thundering. Touch-
 ghósah. ing the sky it goes producing ruddy
 divispṛg yāti aruṇāni kṛṇvānn; hues; and it also goes along the
 utó eti pṛthivyā reṇúm ásyān. earth scattering dust.

mahimānam: the vb. can easily be supplied, the most obvious one being pṛá vocam according to the first verse of i. 82, Índrasya nū vīryāni pṛá vocam, and of i. 154 Viṣṇor nū kam vīryāni pṛá vocam. ruján: similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). stanáyan: used predicatively like a finite vb. (207) or eti may be supplied. aruṇāni: alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. asya: accent, p. 452. utó: 24. pṛthivyā: inst. expressing motion over (199, 4).

२ सं प्रेरते अनु वातस्य विष्ठा सम् । प्र । ईरते । अनु । वातस्य । विष्ठाः ।
 एवं गच्छन्ति समनं न योषाः । आ । एनम् । गच्छन्ति । समनम् । न ।
 ताभिः सुयुक्षरथं द्वेष ईर्यते योषाः ।
 वस्य विश्वस्य भुवनस्य राजा ॥ ताभिः । सुयुक् । सुरथम् । द्वेषः ।
 ईर्यते ।
 अस्य । विश्वस्य । भुवनस्य । राजा ॥

2 sám pṛerate ánu Vātasya viṣṭhā: The hosts of Vāta speed on
 áinam gachanti sámanam ná together after him: they go to him
 yóṣāḥ. as women to a festival. The god,
 tābhiḥ sayuk sarátham devá the king of all this world, united
 iyate, with them, goes on the same car.
 asyá viśvasya bhúvanasya rājā.

sám pṛá īrate: 8. pl. pr. Ā. of īr; p. 468, 20 a. viṣṭhās: though the derivation is vi-stha (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which yóṣās are com-

pared, the sense being: the rains follow the storm wind (apám sákhā in 3 c), and accompany him on his course. sarátham: an adv. based on the cognate acc. (197, 4). iyate: from i go according to the fourth class, from which the pr. forms iyase, iyate, iyante, and the pt. iyamāna occur; c is a Jagatī Pāda.

३ अन्तर्चे पथिभिरीयमानो
न नि विश्वे कतमस्तुनाहः ।
अपां सखा प्रथमजा चृतावा
क्षि स्तिज्जातः कुतु आ बभूव ॥

अन्तर्चे । पथिभिः । ईयमानः ।
न । नि । विश्वे । कतमत । चृन । अह-
रिति ।
अपाम् । सखा । प्रथमजाः । चृतवा ।
क्षि । स्तित् । जातः । कुतः । आ । बभूव् ॥

३ antárikṣe pathíbhir iyamāno,
ná ní viśvē katamáca canáhah. apám sákhā prathamajā ṛtāvā,
kúā svij játah, kúta ā babhūva?

Going along his paths in the air
he rests not any day. The friend
of waters, the first-born, the holy,
where pray being born, whence
has he arisen?

pathibhis: inst. in local sense (199, 4). iyamānas: see note on 2 c. áhas: acc. of duration of time (197, 2); cp. also 4 b and the Padapaṭha. apám sákhā: as accompanied by rain (cp. note on 2 a). prathama-jás: 97, 2. ṛtāvā: 15 c. kúā: = kúā (p. 448). játás: as a finite verb (208); cp. x. 129, 6 b. kúta ā babhūva = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

४ आत्मा देवानां भुवनस्य गर्भे
यथावशं चरति देव एषः ।
घोषा इदस्य शृण्विरे न रूपं
तस्मै वाताय हृविषां विधेम ॥

आत्मा । देवानाम् । भुवनस्य । गर्भः ।
यथावशम् । चरति । देवः । एषः ।
घोषाः । इत । अस्य । शृण्विरे । न ।
रूपम् ।
तस्मै । वाताय । हृविषां । विधेम ॥

४ átmā devánām, bhúvanasya
gárbo,
yathāvásám carati devá esáh.

Breath of the gods, germ of the
world, this god fares according to
his will. His sounds are heard.

ghoṣā id asya śṛṇvire, ná rū- (but) *his form is not (seen).* To
 pám. that *Vata we would pay worship*
 tásmai Vátāya havíṣā vidhema. *with oblation.*

ātmā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbhas: Vata is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghoṣās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpám: the vb. dṛṣyate is here easily supplied. vidhema: with dat. (200 A f).

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VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

ABBREVIATIONS

a. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. AA. = Aitareya Āranyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrihi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. ca. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lc. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OI. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSl. = Old Slavonic. P. = Parasmaipada, active voice. pol. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. prs. = person, personal. pa. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpurusa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root that in ā-tas, ā-tra, ā-tha, ā-sméi, ā-syé.	āk-tú, m. ointment; beam of light; (clear) night, x. 14, 9 [ādī anoint].
āmē attain, v. āsnóti, āsnuté: see as. āmhb-as, n. distress, trouble, ii. 83, 2. 3; iii. 59, 2; vii. 71, 5.	ākṣ-ā, m. die for playing, pl. dice, x. 84, 2. 4. 6. 7. 18 [perhaps āyé = spot].

aka-án, n. eye (weak stem of áksi), x. 127, 1.
 á-ksiya-mána, pr. pt. ps. unsatiating, i. 154, 4 [2. ksi destroy].
 akhkhali-kftýá, gd. having made a croak, vii. 108, 8.
 Ag-ní, m. fire, ii. 12, 8 ; iii. 59, 5 ; viii. 48, 6 ; x. 84, 11 ; god of fire, Agni, i. 1-7, 9 ; 85, 1 ; ii. 85, 15 ; v. 11, 1-6 ; vii. 49, 4 ; x. 15, 9, 12 ; 90, 18 [Lat. ig-ni-s, Slav. og-ni].
 agni-dagdhá, Tp. ed. burn: with fire, x. 15, 14 [pp. of dah burn].
 agni-dúta, a. (Bv.) having Agni as a messenger, x. 14, 13.
 agni-sváttá, ed. Tp. consumed by fire, x. 15, 11 [pp. of svád taste well].
 ág-ra, n. front; beginning; top, x. 185, 6 ; lc. ágre in the beginning, x. 129, 8, 4.
 agra-tás, adv. in the beginning, x. 90, 7.
 a-ghn-yá, f. cow, v. 88, 8 [gdv. not to be slain, from han slay].
 añkuá-in, a. having a hook, hooked, attractive, x. 84, 7 [añkuáś hook].
 1. áng-a, n. limb, ii. 88, 9.
 2. ángá, emphatic pcl. just, only, i. 1, 6 ; x. 129, 7 [180].
 ángára, m. coal, x. 84, 9.
 Ángira, m. name of an ancient seer, iv. 51, 4.
 Ángiras, m. pl. name of a group of ancestors, v. 11, 6 ; x. 14, 8, 4, 5, 6 ; s. as an epithet of Agni, i. 1, 6 ; v. 11, 6 [Gk. ἄγγελος 'messenger'].
 ac bend, I. P. ácati. úd-, draw up, v. 88, 8.
 a-cakrá, a. (Bv.) wheelless, x. 185, 8.
 úcít, a. (K.) unthinking, thoughtless, vii. 86, 7.
 a-cít-e, dat. inf. not to know, vii. 61, 5.
 á-citti, f. (K.) thoughtlessness, vii. 86, 6.
 a-citrá, n. darkness, obscurity, iv. 51, 8.
 á-cyuta, pp. (K.) not overthrown, unshakable, i. 85, 4.
 acyuta-cyút, a. (Tp.) moving the immovable, ii. 12, 9.
 acha, prp. with aco., unto, viii. 48, 6.
 aj drive, I. P. ajati [Lat. ago 'lead', 'drive', Gk. ἄγω, 'lead'].
 á- drive up, vi. 54, 10.
 úd- drive out, ii. 12, 3 ; iv. 50, 5.
 ájá-méyu, a. (Bv.) bleating like a goat, vii. 103, 6, 10 [máyú, m. bleat].
 a-jára, a. (K.) unaging, i. 160, 4 [já waste away].

á-jasra, a. (K.) eternal, ii. 85, 8 [unfailing: jas be exhausted].
 ajávi, m. pl. Dv. cd. goats and sheep, x. 90, 10 [ajá + ávi].
 a-jur-yá, a. unaging, iv. 51, 6 [jur waste away].
 añj, VII. P. anákti anoint; Á. añkté anoint oneself, viii. 29, 1.
 áñjas-á, adv. straightway, vi. 54, 1 [inst. of áñjas ointment: - with gliding motion].
 añj-i, n. ornament, i. 85, 8 ; viii. 29, 1 [añj anoint].
 áñjas, adv. hence, x. 14, 9 ; ab. from that, iv. 50, 8 ; than that, x. 90, 8.
 ati-rátrá, a. (celebrated) overnight, vii. 103, 7 [rátrí night].
 átka, m. robe, ii. 85, 14.
 áty-étváí, dat. inf. to pass over, v. 83, 10 [áti + i go beyond].
 átra, adv. here, i. 154, 6 ; ii. 85, 6.
 á-trá, adv. then, vii. 103, 2 ; there, x. 185, 1.
 Átri, m. an ancient sage, vii. 71, 5.
 átha, adv. then; so, vi. 54, 7.
 Áthar-vañ, m. pl. name of a group of ancient priests, x. 14, 6.
 á-thá, adv. then, viii. 48, 6 ; x. 14, 10 ; 15, 4, 11 ; 129, 6 ; so, x. 127, 6.
 átho, adv. and also, x. 90, 5 [átha + u].
 ad, eat, II. P. átti, ii. 85, 7 ; x. 15, 8, 11.
 12 [Lat. edo, Gk. ἀπο, Eng. eat].
 á-dabdha, pp. (K.) uninjured, iv. 50, 2 [dab harm].
 Á-diti, f. name of a goddess, viii. 48, 2 [unbinding, freedom, from 8. dā bind].
 ad-dhá, adv. truly, x. 129, 6 [in this manner: a-d this + dhá].
 a-dyá, adv. to-day, i. 85, 11 ; iv. 51, 3-4 ; x. 14, 12 ; 127, 4 ; 185, 5 ; now, x. 15, 2 [perhaps = a-dyavi on this day].
 ádri, m. rock, i. 85, 5 [not splitting: á pierce].
 ádri-dugdha, Tp. ed. pressed out with stones, iv. 50, 8 [pp. of duh milk].
 ádha-ra, a. lower, ii. 12, 4.
 adhás, adv. below, x. 129, 5.
 ádhi, prp. with lc. upon, i. 85, 7 ; v. 88, 9 ; vii. 103, 5 ; with ab. from, x. 90, 5.
 ádhy-áksa, m. eye-witness; surveyor, x. 129, 7 [having one's eye upon].
 adhvará, m. sacrifice, i. 1, 4, 8 ; iv. 51, 2.

adhvar-yú, m. officiating priest, vii. 103, 8.

á-dhvasmán, a. (Bv.) undimmed, ii. 85, 14 [having no darkening].

an-breathe, II. P. ánti, x. 129, 2 [Go. an-an 'breathe'].

án-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.

án-abhi-mláta-varna, a. (Bv.) having an unfaded colour, ii. 35, 18.

á-nasta-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.

an-amivá, a. (Bv.) diseaseless, iii. 59, 8; n. health, x. 14, 11 [ámivá disease].

án-ágas, a. (Bv.) sinless, v. 88, 2; vii. 86, 7 [ágas sin; Gk. áv-ayñs 'innocent'].

an-idhmá, a. (Bv.) having no fuel, ii. 85, 4.

á-nimis-am, (acc.) adv. unwinkingly, vii. 61, 8 [ni-mís, f. *wink*].

á-nimis-ā, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-mís, f. *wink*].

á-nivíśamána, pr. pt. Á. unresting, vii. 49, 1 [ni+víś go to rest].

án-irá, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irá, f. refreshment].

án-ika, n. face, ii. 85, 11 [an breathe].

ánu, prp. with acc., along, x. 14, 1. 8; among, x. 14, 12.

anu-kámám, (acc.) adv. according to desire, viii. 48, 8.

anu-déyi, f. equipment (?), x. 135, 5. 6 [f. gdv. of anu-dā to be handed over].

anu-paspáśána, pf. pt. Á. hating spied out, x. 14, 1 [spaś spy].

anu-madyá-mána, pr. pt. ps. being greeted with gladness, vii. 63, 8.

anu-vénant, pr. pt. seeking the friendship of (acc.), x. 135, 2.

ánu-vrata, a. devoted, x. 34, 2 [acting according to the will (vrata) of another].

án-rtá, n. (K.) falsehood, ii. 85, 6; vii. 61, 5; misdeed, wrong, 86, 6 [rtá right].

an-enás, a. (Bv.) guiltless, vii. 86, 4 [énas guilt].

ánta, m. end, iv. 50, 1; edge, proximity: i. ánta near, x. 34, 16.

antár, prp with le, within, i. 85, 9; ii. 12, 8; 85, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 8 [Lat. inter].

antári-ksa, n. air, atmosphere, i. 35, 7. 11; ii. 12, 2; x. 90, 14; 168, 8

[situated between heaven and earth: ksa = 1. kṣi dwell].

ánti-tas, adv. from near, iii. 59, 2 [ánti in front, near].

ándh-as, n. Soma plant; juice, i. 85, 6 [Gk. áv-os 'blossom'].

án-na, n. food, ii. 85, 5. 7. 10, 11. 14; pl. 12; x. 90, 2 [pp. of ad eat].

anyó, prn. a. other, ii. 85, 8. 8. 18; x. 34, 4. 10. 11. 14; 129, 2; with ab. = than, ii. 88, 11; anyó-anyá one-another, vii. 103, 8. 4. 5; anyé-anyé, anyáh-anyáh some-others, x. 14, 8; ii. 85, 8 [cp. Lat. aliu-s, Gk. díllos 'other'].

áp, f. water, pl. N. ápas, ii. 85, 8. 4; vii. 49, 1. 2. 8. 4; 108, 2; A. apás, v. 88, 6; inst. adbhíś, x. 14, 9; G. apám, i. 85, 9; ii. 12, 7; 85, 1. 2. 3. 7. 9. 11. 18. 14; vii. 108, 4; x. 168, 8; L. apsú, ii. 85, 4. 5. 7. 8; vii. 108, 5 [Av. ap 'water'].

apa-dhá, f. unclosing, ii. 12, 8.

apa-bhartavái, dat. inf. to take away, x. 14, 2 [bhṛ bear].

apa-bhartí, m. remoter, ii. 88, 7 [bhṛ bear].

á-páśyant, pr. pt. (K.) not seeing, x. 135, 8.

ápas, n. work, i. 85, 9 [Lat. opus 'work'].

apás, a. active, i. 160, 4.

apás-tama, spv. a. most active, i. 160, 4.

Apám nápat, m. son of waters, name of a god, ii. 88, 18; 35, 1. 3. 7. 9.

ápi-hita, pp. covered, x. 129, 8 [dhá puś].

apic-yá, a. secret, ii. 85, 11 [apico contraction of a presupposed api-ádic].

a-prakétá, a. (Bv.) indistinguishable, x. 129, 8 [prakétá perception].

á-pratita, pp. (K.) irresistible, iv. 50, 9 [prati+pp. of i go].

a-pramráyá, gdv. not to be forgotten, ii. 85, 6 [mré touch].

á-budhya-mána, pr. pt. unawakening, iv. 51, 8 [budh wake].

abhi-ksipánt, pr. pt. lashing, v. 83, 3.

abhi-tas, adv. on all sides, iv. 50, 8; with acc., around, vii. 103, 7.

abhímáti, m. adversary, i. 85, 8 [abhí-máti, f. hostility].

abhi-vrata, pp. rained upon, vii. 103, 4.

abhístíśavas, a. (Bv.) splendid & help, iv. 51, 7 [dyumna, n. splendour].

abhístíśavas, a. (Bv.) strong to help, iii. 59, 8 [éávas, n. might].

abhitī, f. *attack*, ii. 83, 5 [abhi + iti].
 abhi-vrta, pp. *adorned*, i. 85, 4 [b. vr̄ *cover*].
 ā-bhv-a, a. *monstrous*; n. *force*, ii. 88, 10; *monster*, iv. 51, 9 [*non-existent, monstrous* : -bhū b̄e].
 ā-manyā-māna, pr. pt. Ā. *not thinking* = *unexpected*, ii. 12, 10 [*man think*].
 ā-martya, a. (K.) *immortal*, viii. 48, 12; f. a, x. 127, 2.
 ā-mitra, m. (K.) *enemy*, ii. 12, 8 [mitrā *friend*].
 āmita-varna, a. (Bv.) *of unchanged colour*, iv. 51, 9.
 āmi-vā, f. *disease*, i. 85, 9; ii. 83, 2; vii. 71, 2; viii. 48, 11 [*am harm*, 3. s. āmi-ti].
 amu-y-ā, inst. adv. *in this way, so, x.* 185, 2 [*inst. f. of amū this used in the inflexion of ayām*].
 ā-mūra, a. (K.) *wise*, vii. 61, 5 [*not foolish* : mūrā].
 ā-mūta, a. *immortal*; m. *immortal being*, i. 85, 2; vii. 63, 5; viii. 48, 8²; n. *what is immortal*, i. 85, 6; x. 90, 3; *immortality*, x. 129, 2 [*not dead, mrtā*, pp. of mr̄ die; cp. Gk. ἄμβροτος 'immortal'].
 amrta-tvā, n. *immortality*, x. 90, 2.
 ānubh-ās, n. *water*, x. 129, 1.
 ā-yajvan, m. (K.) *non-sacrificer*, vii. 61, 4.
 a-y-ām, dem. prn. N. s. m. *this*, iii. 59, 4; vii. 86, 8. 8; viii. 48, 10; x. 84, 18 (= *here*); he, i. 180, 4; x. 185, 7.
 a-yās, a. *nimble*, i. 154, 6 [*not exerting oneself*: yās = yas heat oneself].
 ā-rapās, a. (Bv.) *unscathed*, ii. 88, 6; x. 15, 4 [*rāpas*, n. *infirmity, injury*].
 āram-krta, pp. *well-prepared*, x. 14, 18 [*made ready*].
 ārām, adv. *in readiness*; with kṛ *do service to* (dat.), vii. 86, 7.
 ā-rāti, f. *hostility*, ii. 85, 6; iv. 50, 11; viii. 48, 8; x. 84, 14 [*non-giving, niggardliness, enmity*].
 a-ri, m. *niggard, enemy*, gen. aryās, ii. 12, 4. 5; iv. 50, 11; viii. 48, 8 [*having no wealth* : ri = rai; 1. *indigent*; 2. *niggardly*].
 ā-riṣṭa, pp. (K.) *uninjured*, vi. 54, 7 [*ris injure*].
 ar-unā, a. f. *reddy*, x. 15, 7; n. *reddy hue*, x. 168, 1.
 ar-usā, a. *reddy*, i. 85, 5; vii. 71, 1.

a-reṇū, a. (Bv.) *duelles*, i. 85, 11 [reṇū m. *dust*].
 ark-ā, m. *song*, i. 85, 2; x. 15, 9 [*arc sing*].
 aro sing, *praise*, I. āroati. sām-, *praise universally*, pf. ānṛcō, i. 160, 4.
 āro-ant, pr. pt., *singing*, i. 85, 2; viii. 29, 10.
 arna-vā, a. *waving*, viii. 63, 2; m. *food*, i. 85, 9.
 ār-tha, n. *goal*, vii. 63, 4 [*what is gone for : r̄ go*].
 arth-in, a. *greedy*, x. 127, 5 [*having an object, needy*].
 ar-pāya, ca. of r̄ go. ūd- *raise up*, ii. 83, 4.
 aryā, a. *noble*, vii. 86, 7; x. 84, 13; m. *lord*, ii. 85, 2.
 Arya-mān, m. *name of one of the Adityas*, vii. 63, 6.
 ār-vant, m. *steed*, ii. 83, 1; vii. 54, 5 [*speeding : r̄ go*].
 arvāk, adv. *hither*, x. 15, 4. 9; *afterwards*, x. 129, 6.
 arvāč, a. *hitherto*, i. 85, 10; v. 83, 6.
 ār̄h-ant, pr. pt. *worthy*, ii. 83, 10³.
 av help, I. P. āvati, i. 85, 7; ii. 12, 14; 85, 15; iv. 50, 9. 11; vii. 49, 1-4; 61, 2; x. 15, 1. 5; *quicken*, v. 83, 4.
 ava-tā, m. *well*, i. 85, 10; iv. 50, 8 [*āva down*].
 a-vadyā, n. *blemish*, x. 14, 8 [gdv. *not to be praised, blameworthy*].
 ava-ni, f. *river*, v. 11, 5 [*āva down*].
 ava-pāsyant, pr. pt. *looking down on* (acc.), vii. 49, 8.
 ava-mā, spv. a. *lowest*; *nearest*, ii. 85, 12; *latest*, vii. 71, 8 [*āva down*].
 ava-yāt̄, m. *apeaser*, viii. 48, 2.
 āva-ra, cpv. a. *lower*, x. 15, 1; *nearer*, ii. 12, 8 [*āva down*].
 av-as, n. *help*, i. 85, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [*av help*].
 ava-sāna, n. *resting place*, x. 14, 9 [*unbinding, giving rest* : āva + sā = *sie tie*].
 avas-tāt, adv. *below*, x. 129, 5.
 avas-yū, a. *desiring help*, iv. 50, 9.
 a-vātā, a. (Bv.) *windless*, x. 129, 2 [*vātā wind*].
 av-i-t̄, m. *helper*, ii. 12, 6.
 a-vīra, a. (Bv.) *sonless*, vii. 61, 4 [*vīra hero*].
 a-vṛkā, a. (K.) *friendly*, x. 15, 1 [*not harming* : vṛkā *wolf*].

a-vyathyā, gdv. *immovable*, ii. 85, 5
[*vyat� war*].
aś *reach, obtain*, V. aśnōti, aśnutē, i. 1, 3; 85, 2; ii. 88, 2. 6; iii. 59, 2; vii, 103, 9.
abhi- *attain to* (acc.), i. 154, 5.
āś-man, m. *rock*, ii. 12, 3 [Av. *asman* 'stone'; Gk. ἄσπρος 'anvil'].
āś-va, m. *horse*, ii. 12, 7; 85, 6; iv. 51, 5; v. 88, 3. 6; vii. 71, 3. 5; x. 84, 3. 11; 90, 10 [Lat. *equus* 'horse', Gk. ἵππος, OS. *eshu*].
āśa-magha, a. (Bv.) *rich in horses*, vii. 71, 1 [*maghā bounty*].
Āśv-in, m. du. *horsemen*, name of the twin gods of dawn, vii. 71, 2. 8. 6.
astāu, nm. *eight*, i. 85, 8.
as be, II. P.: pr. 2. āśi, i. 1, 4; ii. 12, 15; 88, 3; 8. āśti, ii. 12, 5; 88, 7. 10; vii. 71, 4; 86, 6; x. 84, 14; pl. 1. smāśti, vi. 54, 9; viii. 48, 9; 8. sānti, i. 85, 12; x. 90, 16; ipv. āśtu, v. 11, 5; vii. 86, 8²; x. 15, 2; sāntu, vii. 63, 5; op. syāma, iii. 59, 3; iv. 50, 6; 51, 10. 11; viii. 48, 12. 13; ipf. 3. āś, x. 129, 3; āśit, x. 34, 2; 90, 6. 12. 14; 129, 14. 2². 3². 4. 5²; āśan, x. 90, 15. 16; 129, 5²; pf. āśa, vii. 86, 4; x. 129, 2; āśur, iv. 51, 7. āśi-be or remain in (lc.); syāma, iii. 59, 4; x. 14, 6.
pāri *be around, celebrate*, 2. pl. stha, vii. 103, 7.
prā- *be pre-eminent*, ipv. astu, iii. 59, 2.
āś-at, pr. pt. n. *the non-existent*, x. 129, 1. 4.
a-saścāt, a. (Bv.) *inexhaustible*, i. 160, 2 [*having no second, saścāt: sac follow*].
āś-ita, (pp.) a. *black*, iv. 51, 9.
āśamṛṣṭa, pp. (K.) *uncleansed*, v. 11. 3 [*mr. wife*]
āś-u, m. *life*, x. 14, 12; 15, 1 [1. as exist].
āśu-tṛp, a. (Tp.) *life-stealing*, x. 14, 12 [*trp. delight in*].
āśu-niti, f. *spirit-guidance*, x. 15, 14.
āśu-ra, m. *divine spirit*, i. 85, 7. 10; v. 88, 6 [Av. *ahura*].
asur-yā, n. *divine dominion*, ii. 83, 9; 35, 2.
asuyānt, pr. pt. *displeased, resentful*, x. 135, 2.
āś-ta, n. *home, abode*, x. 14, 8; 84, 10.
āśmā, prn. stem of 1. prs. pl.; A. *āśmān us*, viii. 48, 8. 11; x. 15, 5; D.

āśmābhyam to us, i. 85, 12; x. 14, 12; *āśmē to us*, i. 160, 5; ii. 83, 12; Ab. *āśmād from us*, ii. 83, 2; vii. 71, 1. 2; *than us*, ii. 83, 11; G. *āśmākam of us*, vi. 54, 6; L. *āśmē in or on us*, ii. 85, 4; iv. 50, 10. 11; viii. 48, 10; *āśmāsu on us*, iv. 51, 10.
a-smīn, L. of prn. root a, *in this*, ii. 85, 14; iv. 50, 10; x. 14, 5.
āśmēra, a. (K.) *not smiling*, ii. 85, 4.
a-smāi, D. of prn. root a, *to him*, ii. 85, 5. 12; *for him*, x. 14, 9; *unaccented, asmāi to or for him*, ii. 12, 5. 13; 85, 2. 10; vi. 54, 4; viii. 63, 5; x. 14, 9. 11.
a-syā, G. of prn. root a, *of this*, ii. 83, 9; x. 129, 6; 168, 2; *unaccented, asyā his, of him, its, of it*, i. 35, 7; 154, 5; 160, 3; ii. 12, 13; 85, 2. 6. 8. 11; iv. 50, 2; vi. 54, 8; vii. 86, 1; viii. 48, 12; x. 84, 4. 6; 90, 8³. 4. 6. 12². 15; 129, 7; 135, 7; 1C8, 1.
āś-yantr, pr. pt. *scattering*, x. 168, 1 [*as throw*].
a-syāi, D. f. of prn. root a, *to that*, ii. 83, 5.
āś-say: pf. 3. pl. āhur, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 34, 4.
āśha, n. *emphasizing pcl.*, *indeed*, i. 154, 6; v. 88, 3; vii. 103, 2.
āśhan, n. *day*, viii. 48, 7; x. 129, 2.
āśham, pr. prn., I, viii. 86, 7; x. 15, 3; 34, 2. 8. 12.
āśhar, n. *day*, vii. 103, 7.
āśhas, n. *day*, x. 168, 3.
a-hastā, a. (Bv.) *handless*, x. 84, 9.
āśh-i, m. *serpent*, ii. 12, 3. 11 [Av. aži, Gk. ἄχι- 'viper', Lat. *anguis*].
āś-hrāṇa, pr. pt. Ā. *free from wrath* [*līr be angry*].
Ā, prp. with ab. *from*, ii. 85, 2; iv. 50, 3; 51, 10; with L. *in*, i. 85, 4; ii. 35, 7. 8; iii. 59, 3; viii. 48, 6.
āś, pcl. *quite, very*, ii. 12, 15; with D., viii. 48, 4.
āś-gata, pp. *come*, vii. 103, 3. 9 [*gam go*].
āś-gam-īṣṭha, a. spv. *coming most gladly*, x. 15, 3.
āś-as, n. *sin*, vii. 86, 4; x. 15, 6 [cp. Gk. ἄγος 'guilt'].
āś-ya, gd. *bending*, x. 15, 6 [*āś+ao bend*].
āś-jāta, pp. *produced*, x. 129, 6 [*jan generate*].

ājya]

āj-ya, n. *melled mutton*, x. 90, 6 [ā-añj *anwnt̄*].

āñi, m. *axle-end*, i. 35, 6.

āñ-tata, pp. *extended*, x. 135, 6 [tan *stretch*].

ā-tasthivāms, red. pf. pt. *having mounted*, ii. 12, 8 [ā + sthā *si-md*].

āt-mān, m. *breath*, x. 168, 4 [Old Saxon *āthmō* 'breath'].

Ādityā, m. *son of Aditi*, iii. 59, 2. 3. 5.

āp *obtain*, V. P. āpnōti; pf. āpa, iv. 51, 7 [Lat. ap-iscor 'reach'; ap-ere 'seize'].

ā-bhis, I. pl. f. of prn. root a, *with these*, v. 83, 1.

ā-bhū, a. *coming into being*, x. 129, 3.

āmā, a. *raw, unbaked*, ii. 35, 6 [Gk. ἀμός 'raw'].

ā-yat-f, pr. pt. f. *coming*, x. 127, 1. 8 [ā + i go].

āyas-ā, n. f. ī, *made of iron*, viii. 29, 8 [āyas iron].

āy-ū, a. *active*; m. *living being, mortal*, iii. 59, 9 [i go].

ā-yudh-a, n. *weapon*, viii. 29, 5 [ā + yudh *fight*].

āy-us, n. *span of life*, vii. 103, 10; viii. 48, 4. 7. 10. 11; x. 14, 14 [*activity* : i go].

āranyā, a. *belonging to the forest*, x. 90, 8 [āranya].

ā-rōhant, pr. pt. *scaling*, ii. 12, 12 [ruh *mount*].

āvīs, adv. *in view, with kr, make manifest*, v. 83, 3.

ās-ū, a. *swift*, vii. 71, 5 [Gk. ἀκύ-ς].

āsu-hēman, a. (Bv.), *of swift impulse*, ii. 35, 1.

ās-sām, gen. pl. f. of the prn. root a, *of them*, iv. 51, 6.

ās-inā, irr. pr. pt. Ā., *sitting*, x. 15, 7 [ās stū].

ās-hita, pp. *placed in* (lc.), viii. 29, 4; x. 14, 16; *with sām placed upon* (lc.), x. 135, 4 [dhā pu].

ās-huta, pp. *to whom offering is made*, v. 11, 3.

I go, II. P. ēmi, x. 84, 5; étī, iv. 50, 8; x. 34, 6; 168, 1²; yāntī, vii. 49, 1; *approach* (acc.), viii. 48, 10; āyan, pr. sb. *pass*, vii. 61, 4; *attain*, vii. 63, 4; pf. iyūr, x. 15, 1. 2.

āmu- *go after*, vi. 54, 5; *follow* (acc.), viii. 63, 5.

āpa- *go away*, x. 14, 9.

ābhī- *come upon*, ipf. āyan, vii. 103, 2.

āva- *appease*: op. iyām, vii. 86, 4.

ā- *come*, ii. 83, 1; v. 83, 6; *go to*, x. 14, 8.

ūpā ā- *come to* (acc.), i. 1, 7.

ūd- *rise*, vii. 61, 1; 63, 1-4; ipf. nit, x. 90, 4.

ūpā- *approach*, vii. 86, 8; 103, 3; x. 14, 10; 34, 10; *flow to*, ii. 35, 3.

pārā- *pass away*, pf. iyūr, x. 14, 2. 7.

pārī- *surround*, ii. 35, 4. 9

prā- *go forth*, i. 154, 3; x. 11, 7.

ānu prā- *go forth after*, vi. 51, 6.

vi- *disperse*, x. 14, 9.

sām- *flow together*, ii. 35, 3; *unite*, vii. 103, 2.

ichā-māna, pr. pt. Ā. *desiring*, x. 34, 10 [īs wāk].

i-tās, adv. *from here*, x. 135, 4.

i-ti, pcl. *thus*, ii. 12, 5²; vi. 54, 1. 2; x. 34, 6 [180].

it-thā, adv. *thus*, ii. 35, 11; *holy*, i. 154, 5 [id + thā; 180].

i-dām, dem. prn. n *this*, i. 154, 3; ii. 12, 14; 33, 10; iv. 51, 1; v. 11, 5; x. 14, 15; 15, 2; 90, 2; 129, 3; 135, 7; *this world*, v. 83, 9; = *here*, vi. 54, 1 [111].

i-dānīm, adv. *now*, i. 35, 7.

idh *kindle*, VII. Ā inddhē.

sām- *kindle*, 3. pl. *indhate*, ii. 35, 11; pf. idhirē, v. 11, 2.

idh-mā, m. *fuel*, x. 90, 6 [idh *kindle*].

ind-u, m. *drop, Soma*, viii. 48 2. 4. 8.

indra, m. name of a god, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 18.

indr-iyā, n. *might of Indra*, i. 85, 2 [Indra].

i-nv go, I. P. invati [secondary root from i go according to class v.: i-nu].

sam- *bring*, i. 160, 5.

imā, dem. prn. stem, *this*, A. m. imām, iii. 35, 2; x. 14, 4; 15, 6; N. m. pl. imē, vi. 54, 2; viii. 48, 5; n. imā, ii. 12, 8; x. 15, 4; imāni, vii. 61, 6; 71, 6 [111].

i-y-ám, dem. prn. *f. this*, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6, 7 [111].
 frá, f. *nurture*, v. 83, 4.
 fr-ípa, n. *dice-board*, x. 34, 1, 9.
 fr-ya, a. *watchful*, vi. 54, 8.
 i-va, enc. pcl. *like*, i. 1, 9; 85, 5, 8²; ii. 12, 4, 5; 83, 6; 85, 5, 13; iv. 51, 2; v. 11, 5; 83, 3; vii. 63, 1; 103, 5²; viii. 29, 8; 48, 4², 6, 7²; x. 34, 1, 8, 5, 8; 127, 7, 8 [180].
 is-irá, a. *devoted*, viii. 48, 7.
 istá-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.
 istá-púrtá, n. (Dv.) *sacrifice and good works*, x. 14, 8 [is-tá, pp. du. of yaj sacrifice + púrtá, pp. of pñ *fill, be-stowed*].
 i-há, adv. *here*, i. 1, 2; 35, 1, 6; ii. 85, 13, 15; vi. 54, 9; vii. 49, 1, 2, 3, 4; x. 14, 5, 12; 15, 8, 5, 7, 11, 13²; 90, 4; 129, 6.
 ñá, f. *consecrated food*, iv. 50, 8.

i go, IV. Á. *fyate*, x. 168, 2; *approach, imahé*, vi. 54, 8.
 antár-go *belween* (acc.), i. 85, 9; 160, 1.
 ij-ána, pf. pt. Á. (of yaj), *sacrifice*, iv. 51, 7.
 id *praise*, II. Á., fíle, i. 1, 1.
 fd-ya, gdv. *praiseworthy*, i. 1, 2 [id *praise*].
 im, enc. pcl. (acc. of prn. i), i. 85, 11; ii. 12, 5; 83, 13²; 85, 1; vii. 103, 3 [180].
 fya-mána, pr. pt. Á. *going*, x. 168, 3 [i go].
 ir *stir, set in motion*, II. Á. frté.
 ánu sám *prá-speed on together after*, x. 168, 2.
 úd-arise, x. 15, 1; v. 82, 3.
 prá-, cs. iráya, *utter forth*, ii. 38, 8.
 ís *be master of, overpower*, II. Á. fíte, with gen., viii. 48, 14.
 fá-ána, pr. pt. Á. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. *ruler*, ii. 83, 9.
 Is *more*, I. ísati, -te, from (ab.), v. 83, 2.
 lítá, pp. *implored*, x. 15, 12 [id *praise*].

U, enc. pcl. *now, also*, i. 85, 6; 154, 4; ii. 83, 9; 85, 10, 15; iv. 51, 1, 2; v. 83, 10²; vi. 54, 8; vii. 61, 6; 63, 1, 2; 86, 3, 8; viii. 48, 8; x. 14, 2; 15, 8; 127, 8²; 129, 1² [180].

uk-thá, n. *recitation*, iv. 51, 7 [*vac speak*].
 1. uks *sprinkle*, VI. uksáti, -te, x. 90, 7. *pra-desprinkle*, x. 90, 7.
 2. uks *grow*.
 uks-ítá, pp. *grown strong*, i. 85, 2 [2. uks = vaks *grow*].
 ug-rá, a. *mighty*, ii. 83, 9; x. 34, 8; *fierce, terrible*, ii. 83, 11; viii. 29, 5.
 uchánt, pr. pt. *shining*, iv. 51, 2 [1. vas *shine*].
 utá, pcl. *and*, i. 85, 5; 154, 4; ii. 12, 5; 85, 11; iii. 59, 1; iv. 50, 9; v. 88, 2², 10; vi. 51, 6; vii. 63, 5; 86, 2; viii. 48, 1, 5, 8, 14; x. 34, 2; 90, 2; utá vá, vii. 49, 2²; = *and*, viii. 48, 15 [180].
 utó, pcl. *and also*, x. 168, 1 [utá + u].
 út-tara, cpv. a. *upper*, i. 154, 1 [*úd up*].
 út-sa, m. *spring*, i. 85, 11; 154, 5 [*úd wet*].
 ud wet, VII. P. unátti, undánti [op. Lat. und-a 'wave'].
 vi-moisten, *drench*, i. 85, 5; v. 83, 8.
 ud-án, n. *water*, i. 85, 5 [Go. icall 'water'].
 udan-vánt, a. *water laden*, v. 83, 7.
 úd-ita, pp. *risen*, vii. 63, 5 [i go].
 udumbalá, a. *brown* (?), x. 14, 12.
 ud-vát, f. *upward path*, i. 35, 3; *height*, v. 83, 7; x. 127, 2 [*úd up + sf. vat*].
 upa-ksiyánt, pr. pt. *abiding by* (acc.), iii. 59, 3 [*kṣi dwell*].
 upa-má, spv. a. *highest*, viii. 29, 9.
 upa-yánt, pr. pt. *approaching*, ii. 38, 12 [i go].
 úpa-ra, cpv. a. *later*, x. 15, 2 [Av. upara 'upper', Gk. únepo-s 'pestle', Lat. s-uperu-s 'upper'].
 upáí, adv. *upward*, x. 34, 9; *abore*, x. 129, 5 [Gk. únep, úneip = únepi, Lat. s-uper, Old High German ubir 'over'].
 úpa-árita, pp. *impressed on* (lc.), vii. 86, 8 [*ári resort*].
 upa-sádya, gdv. *to be approached*, iii. 59, 5 [*sád si*].
 upá-stha, m. *lap*, i. 35, 5, 6; vii. 63, 8; x. 15, 7.
 upa-hatnú, a. *slaying*, ii. 83, 11 [*ha-tnu from han slay*].
 úpa-húta, pp. *invited*, x. 15, 5 [*hū call*].
 upárá, m. *offence*, vii. 86, 6 [*upa + are from f go: striking upon, offence*].

ubj force, VI. P., ubjáti.

nir- drive out, i. 85, 9.

ubhá, a. both, i. 85, 9; x. 14, 7 [ep. Lat. am-bo, Gk. ἀμφω 'both', Eng. bo-th].

ubhá-ya, a. pl. both, ii. 12, 8.

ubhayá-dat, a. having teeth on both jaws, x. 90, 10.

ur-ú, a., f. urv-í, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av.

ouru, Gk. οὐρύς].

uru-kramá, a. (Bv.) wide-striding, i. 154, 5 [kráma, m. stráh-].

uru-gáya, a. (Bv.) wide-paced, i. 154, 1, 8, 6; viii. 29, 7 [-gáya gait from gágo].

uru-cákṣas, a. (Bv.) far-seeing, vii. 63, 4 [cákṣas, n. sight].

uru-vyácas, a. (Bv.) far-extending, i. 160, 2 [vyácas, n. extent].

uru-sámsa, a. (Bv.) far-famed, viii. 48, 4 [sámsa, m. praise].

uru-syú, a. freedom-giving, viii. 48, 5 [from den, uru-sya put in wide space, rescue].

urú-násá, a. (Bv.) broad-nosed, x. 14, 12 [urú + nás nose].

urvíyá, adv. widely, ii. 85, 8 [inst. f. of urví wide].

urv-í, f. earth, x. 14, 16 [urú wide].

us-ánt, pr. pt. eager, vii. 103, 8; x. 15, 8² [vád desire].

Us-ás, f. Dawn, ii. 12, 7; vii. 63, 8; 71, 1; x. 127, 8, 7; pl. iv. 51, 1-9; 11 [1. vas shine; cp. Gk. ηώς (for áus-ás), Lat. aur-or-a].

usrá-yáman, a. (Bv.) faring at daybreak, vii. 71, 4 [usrá matutinal, yáman, n. course].

usr-iyá, f. cow, iv. 50, 5 [f. of usr-sya ruddy from us-rá red].

Ú, enc. pcl., ii. 35, 8; iv. 51, 2 [metrically lengthened for u].

ú-tí, f. help, i. 85, 1; viii. 48, 15; x. 15, 4 [av. favour].

úrú, m. du. thigh, x. 90, 11, 12.

úrú, f. vigour, strength, vii. 49, 4; x. 15, 7.

úrjáyant, den. pr. pt. gathering strength, ii. 85, 7.

úrdh-vá, a. upright, ii. 85, 9; upward, x. 90, 4 [Gk. ὅρθος for ὅρθος; Lat. arduu-s 'lofty'].

úrdhvám, acc. adv. upwards, i. 85, 10.

úrmyá, f. night, x. 127, 6.

úrvá, n. receptacle, ii. 85, 8; fold, herd, iv. 50, 2 [1. vr̥ cover].

R go, V. P. gnóti, int. glarti arise, viii. 48, 8 [Gk. ὅρνυ-μι 'stir up'].

abhi- penetrate to (acc.), i. 85, 9.

prá- send forth, III. tyarti, vii. 61, 2.

fk-van, m. pl. name of a group of ancestors, x. 14, 8 [singing from are sing].

fk-vant, a. singing, jubilant, iv. 50, 5 [aro sing].

fc, f. stanza, ii. 35, 12; collection of hymns, Rgveda, x. 90, 9 [arc sing, praise].

roás-e, dat. inf. with prá, to praise, vi. 61, 6 [arc praise].

r-ná, n. debt, x. 127, 7.

rná-ván, a. indebted, x. 34, 10 [rná debt].

r-tá, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 34, 12 [pp. of r̥ go, settled].

rta-játa-satya, a. punctually true, iv. 51, 7 [true as produced by established order].

rta-jitá, a. knowing right, x. 15, 1.

rta-yúj, a. yoked in due time, iv. 51, 5; vii. 71, 8.

rta-spéfá, a. cherishing the rite, iv. 50, 8.

rta-van, a. holy, ii. 85, 8; x. 168, 8; pious, vii. 61, 2; f. -vari observing order, i. 160, 1.

r-tú, m. season, vii. 103, 9 [fixed time: from r̥ go].

r-té, adv. prp. with ab., without, ii. 12, 9 [loc. of rtá].

rtv-íj, m. ministrant, i. 1, 1 [rtú+íj = yaj sacrificing in season].

rdúdára, a. compassionate, ii. 83, 5; wholesome, viii. 48, 10.

rdh thrice, V. P. rdhnóti.

ánu- bring forward, op. 2. s. rdhyás, viii. 48, 2.

fdhak, adv. separately, vii. 61, 8.

Rbh-ú, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from rabh take in hand].

fs-í, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.

rs-í, f. spear, i. 85, 4 [rs̥ thrust].

rs-vá, a. high, lofty, vii. 61, 8; 86, 1.

É-ka, nm. one, i. 85, 6; 154, 8, 4; vii. 103, 6⁴; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 8 [prn. root e].

éka-pará, a. too high by one, x. 84, 2.

ékesa, a. having one pole, x. 135, 8 [Isá + pole of a car].

e-tá, dem. prn. stem, this: n. etád, iii. 59, 5; acc. m. etám this, x. 14, 9; him,

x. 34, 4; inst. eténa, v. 88, 6; n. pl. eté, x. 15, 14; m. pl. eté these, vii. 103, 9 [prn. root e + tā this].

śta-śā, n. stede of the Sun, vii. 68, 2 [śta speeding, from i go].

eté-vant, a. such, x. 90, 3 [prn. eté this + sf. vant].

en-a, enc. prn. stem of 3. prs. he, she, it; acc. enam him, ii. 12, 5; iii. 59, 8; vii. 103, 2; x. 14, 11; 84, 4; 168, 2; acc. pl. enan them, vii. 103, 3; gen. du. enos of them two, vii. 103, 4 [prn. root e].

en-as, n., ii. 12, 10; vii. 71, 4; 86, 8. enā, inst. by it, x. 14, 4; adv. thither, x. 14, 2 [inst. of prn. root a].

ebhīs, l. pl. with them, x. 34, 5 [prn. root a].

ebhyas, D. pl. to them, x. 84, 8 [prn. root a].

evā, pel. thus, just, i. 1, 8; ii. 12, 1; iv. 51, 9; vi. 54, 1. 2; x. 90, 2 [prn. root e; cp. 180].

evā (= evā), adv. thus, just, ii. 88, 15; iv. 50, 8 [prn. root e].

esā, dem. prn.: N. s. m. esā this, x. 168, 4; he, ii. 12, 15; vii. 68, 8; viii. 29, 6; f. esā this, x. 14, 2; she, x. 34, 2 [from prn. root e + sa].

esān, G. pl. m. of them, i. 85, 8; vii. 103, 5³, 6; x. 34, 5. 8; 129, 5 [prn. root a].

Öt-as, n. abode, iv. 50, 8 [wonted place: uc be wont].

Öj-as, n. might, i. 85, 4. 10; 160, 5 [uj = vaj; cp. Lat. augus-tu-s 'mighty', 'august'].

Öjā-yámāna, den. pr. pt. Ā. showing one's strength, ii. 12, 11 [öjas].

Öj-iyáms, cpv. a. mightier, ii. 88, 10.

ösa-dhi, f. plant, v. 88, 1. 4. 5. 10; vii. 61, 8 [áv(a)s-a nurture (av further) + dhi holding, from dhā hold].

Ké, inter. prn. who? i. 85, 7; x. 129, 6; 135, 5³; G. kásya, x. 129, 1; du. káu, x. 90, 11²; with cid: I. kéné cid by any, x. 15, 6; pl. N. ké cid some, viii. 103, 8.

ka-kúbh, f. peak, i. 85, 8.

ka-tamá, inter. prn. which (of many)? i. 85, 7; iv. 51, 6; with cané any, x. 168, 8 [Lat. quo-lamu-s].

kati-dhā, adv. into how many parts? x. 90, 11 [ká-ti how many? Lat. quot].

ka-dā, inter. adv. when? vii. 86, 2; with cané, ever, vi. 54, 9 [ká who?].

kánikradat, int. pr. pt. bellowing, iv. 50, 5; v. 88, 1. 9 [krand roar].

kán-iyáms, cpv. younger, vii. 86, 6 [cp. kanyā, f. girl; Gk. nauvós 'new' for nauvós].

kam, pcl., i. 154, 1 [gladly: cp. p. 225, 2].

kár-tave, dat. inf. of kr do, i. 85, 9.

kalmalik-in, n. radian, ii. 88, 8.

kav-i, m. sage, v. 11, 8; vii. 86, 3; x. 129, 4 [Av. kavi 'king'].

kaví-kratu, a. (Bv.) having the intelligence of a sage, i. 1, 5; v. 11, 4.

kaví-tara, cpv. a. wiser, vii. 86, 7.

kaví-sástā, pp. (Tp.) recited by the sages, x. 14, 4.

kav-yá, a. wise, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 3.

kaśā, f. whip, v. 88, 8.

kám, m. desire, i. 85, 11; x. 84, 6; 129, 4 [kam desire].

kéé appear, int. okáśí.

abhi- look upon, x. 135, 2.

kitavā, m. gambler, x. 84, 3. 6. 7. 10. 11. 18.

ki-m, inter. prn. what? vii. 86, 2. 4; viii. 48, 3²; x. 90, 11; 129, 1²; with cané anything, x. 129, 2 [Lat. qui-s, qui-d].

kila, adv. emphasizing preceding word, indeed, ii. 12, 15 [180].

kir-i, m. singer, ii. 12, 6 [2. kr commemorates].

ku-cará, a. wandering at will, i. 154, 2 [ku, inter. prn. root where? = anywhere + cara from car fare].

ku-tás, inter. adv. whence? x. 129, 6²; 168, 8 [prn. root where?].

ku-márá, m. boy, x. 135, 3. 4. 5; = son, ii. 88, 12.

kumárá-desna, a. (Bv.) presenting gifts like boys, x. 84, 7 [desná, n. gift from dā give].

kul-yá, f. stream, v. 88, 8.

kuv-id, inter. pcl. whether? ii. 35, 1. 2; iv. 51, 4 [ku + id: cp. p. 226].

kú-ha, inter. adv. where? ii. 12, 5; x. 129, 1 [ku + sf. ha = dhā: cp. p. 212].

kr make, V. krmoti, krmuté, iv. 50, 9; v. 88, 8; = hold, x. 84, 12; = raise

(voice), 8; pr. sb. 3. s. kr̥návat, viii. 48, 8; 8. pl. kr̥návan, iv. 51, 1; vii. 68, 4; 2. pl. Ā. kr̥nádhvam, x. 84, 14; ipv. kr̥nuhí, x. 135, 8; pf. cakramá, vii. 86, 5; x. 15, 4; cakrúr, vii. 68, 5; Ā. cakré, x. 90, 8; cakráte, viii. 29, 9; cakriré, i. 85, 1. 2. 7. 10; ft. karisýási, i. 1, 6; root ao. ákar, ii. 12, 4; iii. 59, 9; v. 88, 10; ákran, x. 14, 9; 8. pl. Ā. ákrata, viii. 103, 8; x. 84, 5; sb. káráti, ii. 35, 1; káráma, x. 15, 6; ao. ps. ákári, vii. 61, 7 [ep. Gk. *κράιω* 'accomplish', Lat. *creo* 'create'].

úpa á- drive up for: rt. ao. ákaram, x. 127, 8.

ávís- make manifest, v. 88, 3.

nís- turn out: rt. ao. askrta, x. 127, 8.

kr̥návánt, pr. pt. making = offering, vii. 108, 8; x. 168, 1 [kr̥ make].

kr̥tá, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12, 15; 185, 6; n. lucky throw, x. 84, 6 [Av. *kereta*, Old Persian *karta* 'made'].

kftá, f. breast(?), ii. 85, 5.

kr̥-tví, gd. having made, x. 15, 12.

krá-á, a. poor, ii. 12, 6 [kr̥ grow lean].

kr̥sáana, n. poor, i. 35, 4.

kr̥s dráv, I. P. kársati, v 88, 7; VI. P. kr̥sá-ti till, x. 84, 18.

kr̥s-i, f. field, x. 84, 13 [kr̥s till].

kr̥s-ti, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement: kr̥s till].

kr̥s-ná, a. black, i. 85, 2. 4. 9; x. 127, 7; f. f., vii. 71, 1.

klp be flt, I. kálpati, es. kalpáyati, -te arrange, x. 15, 14.

vi- dispose, x. 90, 11, 14.

ket-ú, m. banner, v. 11, 2. 8; vii. 63, 2 [out appear; Go. *haidu-s* 'manner'].

kéváta, m. pit, vi. 54, 7.

kóss, m. bucket, v. 83, 8; well (of a car), vi. 54, 8.

kr̥-á-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr̥ do].

kr̥and bellow. I. P. kr̥ndati.

abhi- bellow towards, v. 83, 7.

kr̥ánd-as, n. battle array, ii. 12, 8 [battle cry: kr̥and shout].

kram stride, I. P. kr̥ámati, Ā. kr̥ámat-ate.

vi- stride out, pf. cakramé, viii. 29, 7.

abhi vi- spread asunder, develop into: ipf. ákrámat, x. 90, 4.

kr̥id play, I. kr̥ila, x. 84, 8

krudh be angry, IV. P. krúdhyati; red. ao. inj. cukrudháma, ii. 88, 4. kvá, inter. adv. where? i. 85, 7; ii. 83, 7; iv. 51, 6; x. 168, 8; with svid who knows where, x. 84, 10 [pronounced kúa].

ksa-trá, n. dominion, i. 160, 5 [ksa =ksi rule].

ksam forbear, I. Ā. ksámate.

abhi- be merciful to (acc.), ii. 88, 1. 7.

ksi dwell, II. P. kséti, iv. 50, 8.

ádhi- dwell in (lc.), i. 154, 2.

ksly-ánt, pr. pt. dwelling, ii. 12, 11 [ksí dwell].

ksé-ma, m. possession, viii. 86, 8 [ksi: ksáyati possess].

Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].

khálu, adv. indeed, x. 84, 14 [p 227].

khá-tá, pp. dug, iv. 50, 8 [khan dig].

khyá see: no present; a ao. ákhyat.

abhi- perceive, vii. 86, 2.

vi- survey, i. 35, 5. 7. 8; x. 127, 1.

Gan-á, m. throng, iv. 50, 5; x. 84, 12.

gabh-írá, a. profound, x. 129, 1 [gabh = gäh plunge].

gabhirá-vepas, a. (Bv.) of deep inspiration, i. 85, 7.

gam go, I. gáchatí, -te to (acc.), i. 1. 4; x. 14, 18; root ao. 3. pl. ágman, vii. 71, 6; 1. pl. ágmania, viii. 48, 3. 11 [Gk. *βαίω*, Lat. *venio*, Eng. *come*].

á- come, i. 1, 5; 85, 11; root ao. ipv. gahí, vi. 54, 7; x. 14, 5; 2. pl. gatá, x. 15, 4; 8. gámantu, x. 15, 5. 11; go to (acc.), x. 168, 2.

sám- go with (inst.), a. ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.

gám-a-dhyai, dat. inf. (of gam) to go, i. 154, 6.

garta-sád, a. (Tp.) sitting on a car-seat, ii. 88, 11.

garbh-a, m. germ, ii. 88, 18; v. 83, 1. 7; x. 168, 4 [grbh receive].

gáv-y-úti, f. pasturage, x. 14, 2 [Bv. having nurture for cows: go].

gáh-ana, a. unfathomable, x. 129, 1 [gäh plunge].

gá go, III. P. jígáti.

abhi- approach, vii. 71, 4.

á- come: rt. ao. agát, i. 85, 8.

pári- go by (acc.): root ao. inj. gát, ii. 38, 14.

prā- *go forward*, ipv. jīgāta, i. 85, 6; *enter, root no.*, viii. 48, 2.
 gā-tú, m. *path, way*, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].
 gātre-gātre, lc. itv. cd., *in every limb*, viii. 48, 2 [gā go].
 gāya-trī, f. a metre, x. 14, 16 [*song : gā sing*].
 gir, f. *song*, ii. 85, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 185, 7 [*gr sing*].
 giri-kṣi-t, a. *mountain-dwelling*, i. 154, 3 [*kṣi dwell*].
 giri-sthā, a. *mountain-haunting*, i. 154, 2 [*sthā stand*].
 gup *guard* : pf. jugupur, vii. 103, 9 [*secondary root from the den. go-pā-ya*].
 gūhā, adv. *in hiding*, v. 11, 6; with kr, *cause to disappear*, ii. 12, 4 [*from guhā, inst. of gūh concealment, w. adverbial shift of accent*].
 gūh-ya, gdv. *to be hidden*, vii. 103, 8 [*guh hide*].
 gūh-ant, pr. pt. *hiding*, iv. 51, 9 [*guh hide*].
 gūhā, pp. *hidden*, x. 129, 3 [*guh hide*].
 1. *gr sing*, IX. grnāti, grnité, ii. 83, 8. 12.
 abhī- *greet favourably*, x. 15, 6.
 2. *gr waken* : red. ao. 2. du. ipv. jīgṛtam, iv. 50, 11.
 grn-ānt, pr. pt. *singing*; m. *singer*, iii. 59, 5 [*gr sing*].
 grn-ānā, pr. pl. Ā. *singing, praising*, i. 35, 10; 160, 5 [*gr sing*].
 gṛt-sa, a. *experienced*, vii. 86, 7.
 grdh *be greedy*, IV. P. gṛdhyati; a. ao. 4. grdhāt, x. 34, 4.
 grbh-āyā, den. P. *grasp*.
 úd- *hold up, cease*, v. 83, 10.
 grh-ā, m. *house*, pl. vi. 54, 2 [*grah receive, contain*].
 grhē-grhe, lc. itv. cd., *in every house*, v. 11, 4.
 gō, f. *cow*, pl. N. gāvās, i. 154, 6; ii. 12, 7; viii. 48, 5 (= *straps*); x. 34, 13; 90, 10; A. gās, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2, 10 [*Av. N. gau-s, Gk. bov-s, Lat. bo-s (bov-), OI. bō, Eng. cow*].
 Gō-tama, m. name of a seer, i. 85, 11 [*spv. of go cow*].
 go-pā, m. Tp. (*cow-protector*), *guardian*, i. 1, 8; v. 11, 1; viii. 48, 9 [*gō cow + pā protect*].

gō-magha, a. (Bv.) *rich in cows*, vii. 71, 1 [*having abundance of cows*].
 gō-mātr̄, a. (Bv.) *having a cow for a mother*, i. 85, 8.
 gō-māyū, a. (Bv.) *loving like a cow*, vii. 103, 6, 10 [*māyū, m. loving*].
 grabh *seize*, IX. grbhñāti, grbhñitē, vii. 103, 4.
 ānu- *greet*, vii. 103, 4.
 grāma, m. *village*, x. 127, 5; pl. = *clans*, ii. 12, 7.
 grām-āya, a. *belonging to the village*, x. 90, 8 [*grāma*].
 grāmā, m. *summer*, x. 90, 6.
 Ghar-mā, m. *hot milk offering*, vii. 103, 9 [*Av. gar-ma, Lat. formu-s, Gk. θερμό-s 'warm'*, Eng. *warm*].
 gharma-sād, a. (Tp.) *sitting at the heating vessel*, x. 15, 9, 10 [*sad sit*].
 gharma-in, a. *heated*, vii. 103, 8.
 ghas *eat* : root ao. 3. pl. ḥksan, x. 15, 12 [= ḥ-gh(a)s-an].
 ghā, enc. emphasizing pcl., iv. 51, 7 [*[180]*].
 ghṛ-ni, f. *heat*, ii. 33, 6 [*ghṛ = hr be hot*].
 ghṛ-tā, (pp.) n. *clarified butter, ghee*, i. 85, 8; ii. 33, 11, 14; v. 11, 3; 83, 8 [*ghṛ be hot*].
 ghrta-nirnij, a. (Bv.) *having a garment of ghee*, ii. 35, 4 [*nir-nij, f. splendour from nīs out + nij wash*].
 ghrta-pratīka, a. (Bv.) *butter-faced*, v. 11, 1 [*pratīka, n. front from pratyāśic turned towards*].
 ghrta-vant, a. *accompanied with ghee*, iii. 59, 1; *abounding in ghee*, x. 14, 14.
 ghīs-vi, a. *impetuous*, i. 85, 1 [*ghīs = hr be excited*].
 gho-rā, a. *terrible*; n. *magic power*, v. 84, 14.
 ghus-ā, m. *sound*, x. 168, 1, 4 [*ghus make a noise*].
 Ca, enc. pcl. *and*, i. 160, 2, 8; ii. 83, 13²; 35, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14; 34, 11; 90, 2, 3, 7, 10; if, viii. 48, 2; x. 34, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 13²; 90, 13 [*Av. ca, Lat. que 'and'*; ep. 180].
 oakr-ā, n. *wheel*, vi. 54, 3; vii. 63, 2 [*Gk. κύκλο-s, Anglo-Saxon hueowol*].
 oaks, see II. cāstā [*reduplicated form of kas = kās shine*: = ca-k(a)s].

abhi- *regard*, iii. 59, 1; vii. 61, 1.
 pré-, cs. caksáya *illumine*, viii. 48, 6.
 vi- *reveal*, x. 34, 18.
 cáks-u, n. *eye*, x. 90, 18 [caks *see*].
 cáks-us, n. *eye*, vii. 61, 1; 63, 1 [caks *see*].
 eat *hide* (intr.), I. P. cátati; cs. cátáya
drive away, ii. 38, 2.
 catur-áksá, a. (Bv.) *four-eyed*, x. 14, 10.
 11 [áksá = áksai *eye*].
 catus-pád, a. (Bv.) *four-footed*, iv. 51,
 5 [catúr *four*, Lat. *quattuor*, Go.
fideor].
 catvárimás, ord., f. f. *fortieth*, ii. 12, 11.
 ca-né, pcl. *and not*, vii. 86, 6.
 candra-más, m. *moon*, x. 90, 18 [K. cd.
bright (candra) *moon* (más)].
 car *fare*, I. cárati, -te, iv. 51, 6. 9; viii.
 29, 8; x. 14, 12; 168, 4.
 abhí- *bewitch*, x. 84, 14.
 á- *approach*, iv. 51, 8.
 pré- *go forward, enter*, viii. 48, 6.
 abhí sám- *come together*, viii. 48, 1.
 cará-tha, n. *motion, activity*, iv. 51, 5
 [car *fare*].
 car-i-ant, pr. pt. *wandering*, x. 34, 10;
faring, x. 135, 2.
 car-i-tra, n. *leg*, viii. 48, 5 [car *move*].
 cár-man, n. *skin, hide*, i. 85, 5; vii.
 68, 1.
 carsani-dhft, a. (Tp.) *supporting the folk*,
 iii. 59, 6 [carsaní, a. *active*, f. foik
 + dhft *supporting*].
 cár-ru, a. *dear*, ii. 85, 11 [can *gladden*; Lat.
cá-ru-s 'dear'].
 cí-kit-váms, red. pf. *wise*, vii. 86, 3
 [cít *think*].
 cit *perceive*, I. cétati, -te; pf. cikéta, i.
 85, 7; sb. ciketat, i. 85, 6; cs. citáya
stimulate, iv. 51, 8; cétáya *cause to*
think, vii. 86, 7.
 á- *observe*: pf. ciketa, vii. 61, 1.
 cit-rá, a. *brilliant*, iv. 51, 2; n. *marvel*,
 vii. 61, 5.
 citrá-bhánu, a. (Bv.) *of brilliant splendour*,
 i. 85, 4; 85, 11.
 citrá-árváas, a. (Bv.) *hating brilliant*
fame; spv. -tama of most brilliant fame,
 i. 1, 5; *bringing most brilliant fame*, iii.
 59, 6.
 cid, enc. pcl. *just, even*, i. 85, 4. 10; ii.
 12, 8. 18. 15; 83, 12; vii. 86, 1. 8. 8;
 x. 84, 8²; 127, 5 [Lat. *quid*].
 cekit-ána, int. pr. pt. *famous*, ii. 88, 15
 [cít *perceive*].

cod-i-tf, m. *furtherer*, ii. 12, 6 [cud
impel].
 cyáv-ana, a. *unstable*, ii. 12, 4 [cyu *move*].
 cyáv-ána, m. *name of a seer*, vii. 71, 5
 [pr. pt. of cyu *move*].
 cyu *waver, fall*, I. cyávate.
 pré-, cs. cyáváya *overthrow*, i. 85, 4.
 Chand *seem*, II. P. chántti; pf. ca-
 chánda, vii. 68, 8; *seem good, please*,
 8. s. s. ao. áchán, x. 34, 1.
 chánd-as, n. *metre*, x. 14, 16; 90. 9.
 cháyá, f. *shade*, ii. 83, 6 [Gk. *σκιά*].
 Jágat, n. *world*, i. 85, 1 [pr. pt. of gá go].
 jágm-i, a. *nimble, speeding*, i. 85, 8 [from
 red. stem jag(a)m of gam go].
 jajl-ána, pf. pt. A. *having been born*, x.
 14, 2 [jan *generate*].
 jan *generate, create*, I. jánati; pf. jajána,
 i. 160, 4; ii. 12, 3. 7; 85, 2; jajniré
were born, x. 90, 9². 10; is. ao. ájani-
 sta *has been born*, iii. 59, 4; v. 11, 1;
 red. ao. ájijanaas *hast caused to grow*, v.
 88, 10; cs. janáya *generate*, ii. 85, 13;
 x. 135, 5 [Old Lat. gen-ō 'generate':
 Gk. ao. é-γεν-ό-μην].
 pré- *be prolific*, IV. A. jáya, ii. 83, 1;
 85, 8.
 ján-a, m. *mankind*, ii. 85, 15; iii. 59, 9;
 iv. 51, 1; v. 11, 1; pl. *men, people*, i.
 85, 5; ii. 12, 1-14; iii. 59, 1. 8; iv.
 51, 11; vii. 49, 8; 61, 5; 63, 2. 4; x.
 14, 1 [jan *generate*; cp. Lat. *gen-us*,
 Gk. γένος, Eng. *kin*].
 janáy-ant, cs. pr. pt. *generating*, i. 85, 2.
 ján-i, f. *woman*, i. 85, 1.
 ján-i-man, n. *birth*, ii. 85, 6.
 jan-ús, n. *generation*, vii. 86, 1 [jan
generate].
 jáy-ant, pr. pt. *conquering*; m. *victor*, x.
 84, 7 [ji *conquer*].
 jár-ant, pr. pt. *aging, old*, x. 34, 3 [jí
waste away; Gk. γέρων- 'old man'].
 jar-ás, m. *old age*, vii. 71, 5 [*ž waste*
away; cp. Gk. γῆρας 'old age'].
 jar-i-tf, m. *singer*, ii. 83, 11 [jí *sing*].
 jálásá, a. *cooling*, ii. 88, 7.
 jálásá-bhesaja, a. (Bv.) *hating cooling*
remedies, viii. 29, 5 [bhesajá, n.
remedy].
 jálp-i, f. *idle talk, chatter*, viii. 48, 14
 [jálp *chatter*].
 jas *be exhausted*, I. jása; pf. ipv. jajastám
weaken, iv. 50, 11.

jā *be born*, IV. Ā. jāyate *is born*, v. 11, 8; 88, 4; x. 90, 5; jāyase *art born*, v. 11, 6; ipf. jāyata *was born*, x. 90, 9. 12. 18²; 129, 8; 185, 6; jāyanta, x. 90, 10.

jāgr.-vi, a. *watchful*, v. 11, 1; *stimulating*, x. 34, 1 [from red. stem of 2. gr. *wake*].

jā-tá, pp. *born*, ii. 12, 1; x. 90, 5, 7; 168, 8; = finite vb., *were born*, x. 90, 10. 13; n. *what is born*, ii. 83, 3 [jā *be born*].

jātā-vedas, a. (Bv.) *having a knowledge of beings*, x. 15, 12 13 [véd-as, n. *knowledge from vid know*].

jān-u, n. *knee*, x. 15, 6 [Gk. γόνυ-v, Lat. *genu*, Go. *kniu*, Eng. *knee*].

jāya-māna, pr. pt. *being born*, iv. 50, 4 [jā *be born*].

jā-yá, f. *wife*, x. 34, 2. 4. 10. 11. 18 [jā *be born*].

jār-in-i, f. *courtesan*, x. 84, 5 [*having paramours*: jārá].

Jāhús-á, m. name of a protégé of the Aévins, vii. 71, 5.

ji conquer, I. jāyati; ft. jesyāmi, x. 34, 6; ps. jiyate, iii. 59, 2 [when accented this form appears in the RV. as jīyate, i. e. it is then pr. Ā. of jyā *overpower*].

vi-conquer, ii. 12, 9.

sám-win, iv. 50, 9.

jigí-váms, red. pf. pt. *haring conquered*, ii. 12, 4; x. 127, 8 [ji conquer].

jihmá, a. *transverse* = *athwart*, i. 85, 11; *prone*, ii. 35, 9.

jirá-dánu, a. (Bv.) *having quickening gifts*, v. 88, 1.

jiv-á, n. *living world*, iv. 51, 5 [Lat. *viv-o-s*].

jivás-e, dat. inf. *to live*, viii. 48, 4; with *prá to live on*, x. 14, 14.

jus enjoy, VI. jusá, vii. 71, 6; 86, 2; x. 15, 4. 18; pf. sb. jújuṣan, vii. 61, 6; iṣ-ao. sb. jōṣisat, ii. 35, 1 [cp. Gk. γένων. Lat. *gus-tus*, Go. *kiusan*, Eng. *choose*].

jus-āná, pr. pt. Ā. *enjoying*, viii. 48, 2.

jús-tá, pp. (with shifted accent) *acceptable*, iii. 59, 5 [jus enjoy].

jū, IX. P. junáti *speed*, vii. 86, 7.

jr. I. Ā. kára *awake*, *be active*, iv. 51, 8. jéha-mána, pr. pt. Ā. *gasping*, x. 15, 9 [jeh gasp].

jhá *know*, IX. jánáti, x. 34, 4 [cp. Gk. ι-γνω-v, Lat. *co-gno-sco*, Eng. *know*].

ví-, ps. jíjáyate *be distinguished*, iv. 51, 6.

jmá, f. *earth*, gen. jmás, iv. 50, 1.

jyá-yáms, cpv. *more*, x. 90, 8; *elder*, vii. 86, 6 [jyá *overpower*; Gk. βία 'force'].

jyé-átha, spv. *highest*, ii. 35, 9; *chief*, vii. 86, 4 [*spv. of jyá*].

jyóti-s, n. *light*, iv. 50, 4; 51, 1; viii. 48, 8; x. 127, 2 [jyut = dyut *shine*].

Tá, dem. prn., *that*; he, she, it; n. tād *that*, i. 1, 6; 35, 6; 154, 2. 5. 6; ii. 35, 11. 15; iv. 51, 10. 11; vii. 86, 2. 3. 4; 108, 5, 7; x. 84, 12. 18; 90, 12; 129, 2. 3. 4; 185, 5; m. A. tám *him*, ii. 83, 18; 35, 8. 4; iv. 50, 1. 9; vi. 54, 4; *that*, x. 90, 7; 185, 4; I. téna *with it*, viii. 29, 4. 10; *with him*, x. 90, 7; I. f. tāvá *with that*, i. 85, 11; D. tásmai *to him*, iii. 59, 5; iv. 50, 8²; x. 34, 12; *for him*, x. 185, 2; *to that*, viii. 48, 12. 13 (= as such); x. 168, 4; *for that*, viii. 48, 10; ab. tásmað *from him*, x. 90, 5. 8. 9³. 10⁴; *than that*, x. 129, 2; G. tásya *of him*, ii. 85, 9; iii. 59, 4; *of that*, viii. 48, 8; x. 15, 7; du. m. tāu *these two*, x. 14, 12; f. té *these two*, i. 160, 1. 5; D. tābhýam *to those two*, x. 14, 11; pl. N. m. té *they*, i. 85, 2. 7. 10; viii. 48, 5; x. 15, 8. 5⁵. 12. 18; *those*, x. 15, 1; 90, 16; = *as such*, x. 15, 4. 7; f. tás *they*, iv. 51, 8; *those*, iv. 51, 7². 9; vii. 49, 1. 2. 3. 4; n. tā *those*, i. 154, 6; ii. 33, 13; x. 14, 16; tāni *those*, i. 85, 12; x. 90, 16; A. tāni *those = that*, x. 90, 8; I. tābhis *with them*, i. 85, 11; x. 15, 8. 14; f. tābhis *with them*, x. 168, 2; G. tásam *of them*, x. 14, 6; L. tásu *in them*, ii. 83, 13. tams *shake*.

abhi- *attack*: pf. tatasré, iv. 50, 2.

tatan-váms, pf. pt. *haring spread*, vii. 61, 1 [*tan stretch*].

tá-tas, adv. *thence*, x. 90, 4; so, x. 185, 6 [*prn. root tā*].

tí-ta, adv. *there*, x. 84, 13 [*prn. root tā*].

tá-thá, adv. *thus*, x. 90, 14 [*prn. root tā*].

ta-dánim, adv. *then*, x. 129, 1 [*prn. root tā*].

tan *extend = perform*, VIII. tanóti; ipf. stanvata, x. 90, 6 [cp. Gk. τάνυειται 'stretch', Lat. *tendo* 'stretch'].

abhi- *extend over*: red. pf. sb., i. 160, 5-

āva- slacken (Ā.), ii. 83, 14.
 ā- extend to (acc.), i. 85, 7.
 ānu ā- extend over, viii. 48, 13.
 tān-aya, n. descendant, ii. 83, 14 [tan extend].

tan-ū, f. body, i. 85, 8; ii. 85, 18; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 84, 6; self, vii. 86, 2, 5 (pl.) [tan stretch: cp. Lat. *ten-u-i-s*, Gk. *ταῦ-ν*, Eng. *thin*].

tanv-ānā, pr. pt. Ā. performing, x. 90, 15 [tan extend].

tap burn, I. tāpā; pf. tatāpā = it pains, x. 84, 11; ps. tāpyātē, is distressed, x. 84, 10 [cp. Lat. *tep-ērē* 'be warm'].

tāp-ana, a. burning, x. 34, 7 [tap burn].

tāp-ān, n. heat, x. 129, 8 [Lat. *tep-or*].

tap-tā, pp. heated, vii. 103, 9 [tap burn].

tám-as, n. darkness, iv. 50, 4; 51, 1. 2. 3; vii. 69, 1; 71, 5; 127, 2. 3. 7; 129, 3² [tam faint].

tániś-ic-ī, f. power of darkness, viii. 48, 11 [támis = támás + ic = i-āñō].

tar-āni, a. speeding onward, vii. 63, 4 [tā cross].

tā-rihi, adv. then, x. 129, 2 [prn. root tā].

táva, gen. (of. tvám) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. *tava*, Lith. *ta-è*].

tav-ās, a. mighty, ii. 83, 3; v. 83, 1 [tu be strong].

tavás-tama, spv. mightiest, ii. 33, 3.

táv-īs-ī, f. might, i. 35, 4 [távis = tāv-as, n. might].

táskara, m. thief, viii. 29, 6.

tāthi-váms, pf. pt. act. having stood, ii. 35, 14 [sthā stand].

tāp-ay-īnū, a. causing to burn, x. 84, 7 [from cs. of tap burn].

tāy-ū, m. thief, vii. 86, 5 [= stāyū; cp. ste-nā thief].

tig-má, a. sharp, viii. 29, 5 [tij be sharp].

tiráś-īna, a. across, x. 129, 5 [tirás].

tir-ās, prp. across, vii. 61, 7 [tā cross; Av. *tarō*; cp. Lat. *trans* = 'crossing', N. pr. pt.].

tisf, nm. f. of tri three, N. tisrás, i. 85, 6; ii. 85, 5.

tú, pcl. indeed, vii. 86, 1 [prn. root tu in tu-ām].

tuch-yá, n. void, x. 129, 8.

túbhya, D. (of tvám) to thee, v. 11, 5 [cp. Lat. *tibi*].

túbhym, D. (of tvám) for thee, iv. 50, 8; v. 11, 5; (angry) with thee, vii. 86, 8; - by thee, vii. 86, 8.

tur-ā, a. eager, vii. 86, 4 [tur = tvar speed].

tuvi-jātā, pp. high-born, iv. 50, 4 [tuvi from tu be strong].

túvīs-mānī, a. mighty, ii. 12, 12 [tuv-is, n. might from tu be strong].

trp be pleased, IV. P. trpnoti; ca. tarpáya satisfy, i. 85, 11 [cp. Gk. *τέρπω*].

trs thirst, IV. trsya; pf. tātrsúr, x. 15, 9 [cp. Gk. *τέρπομαι* 'become dry', Lat. *torreo* 'scorch', Eng. *thirst*].

trs-náj, a. thirsty, i. 85, 11.

trs-yā-vant, a. thirsty, vii. 103, 8 [trs-yā *thirst*].

tā cross, VI. tirá.

prá- extend, increase (family), vii. 61, 4; prolong (life), 108, 10; is ao., viii. 48, 4. 7. 11.

ví- run counter to (acc.), x. 84, 6.

te, enc. dat. (of tvám), to thee, ii. 83, 1; iii. 59, 2; viii. 48, 18; x. 127, 8; for thee, iv. 50, 3; gen. of thee, i. 35, 11; ii. 12, 15; 83, 7. 11; v. 11. 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. *tōi*, Gk. *τόι*].

tok-ā, m. offspring, children, ii. 88, 14; vii. 63, 6.

tmán, self, vii. 63, 6 [cp. átmán].

tyā, dem. prn., n. tyād that, iv. 51, 1; pl. tyā those, viii. 48, 11.

trās tremble, I. trasa [Gk. *τρέω*, Lat. *tereo* 'frighten'].

nis- speed away, viii. 48, 11.

trā protect, IV. Ā. trāyate; s ao. op., vii. 71, 2.

trā-tr, a. protecting, viii. 48, 14 [trā protect].

trí, nm. three, i. 85, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. *τρι-*, Lat. *tri-*, OI. *trī*, Eng. *three*].

tri-kadruka, m. pl. three Soma vats, x. 14, 16 [kadrú, f. Soma vessel].

tri-dhātu, n. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.

tri-paūcásā, a. consisting of three fifties, x. 84, 8.

tri-pád, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 8.

tri-vandhurā, a. three-seated, vii. 71, 4.

tri-ṣadhaṣṭhā, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [sadhá-stha, n. gathering-place].

tri-stúbh, f. name of a metre, x. 14, 16.
 trí-s, adv. *thrice*, x. 90, 11 [Gk. *τρις*].
 tre-dhá, adv. *in three ways*, i. 154, 1.
 tváks-iyáms, cpv. *most vigorous*, ii. 83, 6.
 tvád, ab. (of tvám) *than thee*, ii. 83, 10.
 tvám, prs. prn. *thou*, i. 1, 6; 85, 8; ii. 33, 12; viii. 48, 9. 18. 15³; x. 15, 12².
 13.
 Tvás-tr, m. name of the artificer god, i. 86, 9; cp. viii. 29, 8 [tvás = takṣ *fashion*].
 tvá, enc. A. (of tvám) *thee*, i. 1, 7; ii. 33, 4; v. 11, 8; vii. 86, 4; x. 14, 4.
 tvá-datta, pp. (Tp. cd.) *given by thee*, ii. 33, 2.
 tvám, prs. prn. A. (of tvám) *thee*, v. 11, 5. 6².
 tves-á, a. *terrible*, ii. 83, 8. 14 [tvíṣ *be agitated*].
 tvesá-samdré, a. (Bv.) *of terrible aspect*, i. 85, 8.
 tvá, pp. (Tp.) *aided by thee*, iii. 59, 2 [tvá inst. + úta, pp. of av *favour*].

Dáks-a, m. *will*, vii. 86, 6; *might*, viii. 48, 8 [daka *be able*].
 dákṣina, a. *right*, vi. 54, 10 [cp. Gk. δεξιός, Lat. *dexter*].
 dákṣina-tás, adv. *to the south*, x. 15, 6.
 dád-at, pr. pt. *giving*, vii. 103, 10 [dā *give*].
 dádháat, pr. pt. *bestowing*, i. 85, 8; with á (following), x. 84, 6 [dhā *put*].
 dádh-ána, pr. pt. Á. *committing, assuming*, i. 85, 4; ii. 12, 10; = *going*, x. 15, 10 [dhā *put*].
 dám-a, m. *house*, i. 1, 8; ii. 35, 7 [Gk. δόμος, Lat. *domus*].
 dásá, nm. *ten*, x. 34, 12 [Gk. δέκα, Lat. *decem*, Eng. *ten*].
 dásángulá, *length of ten fingers*, x. 90, 1 [dásá + angulá *finger*].
 Dásá-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gv = go].
 dás-yu, m. *non-Aryan*, ii. 12, 10 [das *lay waste*].
 dah *burn*, I. dáha.
 nás *burn up*, x. 84, 9.
 1. dā *give*, III. dādáti, ii. 85, 10; x. 14, 9; ao. ádāt, vii. 103, 10³; ipv. 8. du. dātām, x. 14, 12; s. ao. op. dásiyá, ii. 88, 5 [cp. Gk. δίδωμι, Lat. dā-re].
 ánu-*forgive*, ii. 12, 10.
 á-*take*, ii. 12, 4.
 párá- *abandon* : ao. inj., viii. 48, 8.

pári- *give over to* : ipv. dehi, x. 14, 11.
 prá- *present* : root ao. dādā, x. 15, 12.
 2. dā *divide*, IV. dáya ; wield, ii. 83, 10.
 dādrháná, pf. pt. Á. *steadfast*, i. 85, 10 [drh *make firm*].
 dā-tí, m. *giver*, ii. 83, 12.
 Dánu, m. *son of Dánu, a demon*, ii. 12, 11.
 dā-man, n. *rope*, viii. 86, 5 [S. dā *bind*].
 dā-váms, pf. pt. *worshipping*, m. *worshipper*, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dás *honour*].
 dás-a, a. *non-Aryan*, ii. 12, 4 [dás *be hostile*].
 dás-á, m. *slave*, vii. 86, 7.
 didfí-ku, adv. *with a desire to see = find out*, vii. 86, 8 [from ds. of dré *see*].
 div, m. *sky*, Á. dívam, iii. 59, 7; G. divás, iv. 51, 1. 10. 11; v. 83, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. diví, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 8 [Gk. Δίψα, Δίψος, Δίψη].
 div *play*, IV. dívya, x. 34, 13.
 div-á, adv. *by day*, vii. 71, 1. 2 [w. shift of accent for div-á].
 divi-spíś, a. *touching the sky*, v. 11, 1; x. 168, 1 [diví L. of div + spré *touch*].
 divé-dive, lo. itv. cd. *every day*, i. 1, 8. 7 [L. of divé *day*].
 div-ýa, a. *coming from heaven, divine*, vii. 49, 1; 103, 2; x. 84, 9 [dív *heaven*].
 dís, f. *quarter (of the sky)*, i. 85, 11; x. 90, 14 [diś *point*].
 1. di *fly*, IV. diya.
 pári- *fly around*, ii. 35, 14; v. 83, 7.
 2. di *shine* : pf. dídáya, ii. 83, 4.
 didi-váms, pf. pt. *shining*, ii. 85, 8. 14 [di *shine*].
 dídivi, a. *shining*, i. 1, 8 [di *shine*].
 dídhý-ána, pr. pt. Á. *pondering*, iv. 50, 1 [dhí *think*].
 dip *shine*, IV. Á. dípya.
 sám- *in/lame* : red. ao. inj. didípas, viii. 48, 6 [cp. di *shine*].
 díy-ant, pr. pt. *flying*, vii. 63, 5 [di *fly*].
 dírghá, a. *long*, i. 154, 8; x. 14, 14 [Gk. δολιχός].
 dírgha-áru-t, a. *heard afar*, vii. 61, 2 [áru *hear* + t].
 du go : iá ao. sb. davisáni, x. 84, 5.
 dudhrá, a. *fierce*, ii. 12, 15.
 dur-i-tá, (pp.) n. *string ill, hardship*, i. 85, 8 [dus ill + p. of i go].

dur-gá, n. *hardship*, vii. 61, 7 [dus + ga = gam go].

dur-mati, f. *ill-will*, ii. 88, 14 [dus ill + matí *thought*].

duvas-ya, den. *present with* (inst.), x. 14, 1 [dúvas, n. *gītā*].

dus-kft, m. *evil-doer*, v. 88, 2, 9 [dus + kr do + t].

dú-stuti, f. *ill praise*, ii. 88, 4 [dus ill + stuti *praise*].

duh *milk*, II. P. dódgdhī; s. ao. duk-sata, with two acc., i. 160, 8.

duh-i-tf, f. *daughter*, iv. 51, 1, 10, 11; x. 127, 8 [Gk. θυγάτη, Go. dauhtar].

dú-dábha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dábha *deception*].

dú-tá, m. *messenger*, v. 11, 4; 88, 8; x. 14, 12.

dürád, ab. adv. *from far*, iii. 59, 2; v. 83, 3 [dú-rá, a. *far*].

düré-artha, a. (Bv.) *whose goal is distant*, vii. 63, 4.

dr pierce, int. dardarṣi, ii. 12, 15.

dfti, m. *water-skin*, v. 88, 7; vii. 103, 2 [dr split; cp. Gk. δέρπε, Eng. *tear*].

dré see: pf. dádré *is seen*, vii. 61, 5.

dréyá, dat. inf. *to see*, x. 14, 12.

drs-tváya, gd. *having seen*, x. 84, 11.

drh *make firm*, I. P. dñmha; ipf. ádrm-hat, ii. 12, 2.

dev-á, m. *god*, i. 1, 1, 2, 4, 5; 85, 1, 2, 8, 10, 11; 160, 1, 4; ii. 12, 1²; 88, 15; 85, 5, 16; iii. 59, 6, 8, 9; iv. 50, 9; v. 11, 2; vii. 61, 1, 7; 63, 1, 8; 86, 7²; viii. 29, 2, 3, 7; 48, 3, 9, 14; x. 14, 3², 7, 14; 15, 10, 12; 34, 8; 90, 6, 7, 15, 16²; 129, 6; 185, 1; 168, 2, 4² [*celestial from dív heaven*].

deva-trá, adv. *among the gods*, x. 15, 9.

deva-mána, n. *abode of the gods*, x. 185, 7.

deva-yú, a. *devoted to the gods*, i. 154, 5.

deva-vandá, a. *god-praising*, x. 15, 10 [*vand greet*].

devá-hiti, f. *divine order*, viii. 103, 9 [*devá god + hiti*, f. *impulse from hiti* *impel*].

dev-f, f. *goddess*, i. 160, 1; ii. 85, 5; iv. 51, 4, 5, 8, 11; vii. 49, 1, 2, 8, 4; x. 127, 1, 2, 8 [*f. of dev-á god*].

dosá-vastr, m. (Tr.) *illuminer of gloom*, i. 1, 7 [dosá *evening* + vas-tr from vas *shine*].

dárv-ya, a. *divine*, i. 85, 5; viii. 48, 2; coming from the gods, ii. 88, 7; n. *divinity*, ii. 85, 8 [from devá god].

Dyává-prthiví, du. (Dv.) *Heaven and Earth*, i. 85, 9; 160, 1, 5; v. 83, 8; viii. 48, 18; the parts of the ed. separated, ii. 12, 18.

dyu-máti, adv. *brilliantly*, v. 11, 1 [n. of dyu-mánt, a. *bright*].

dyu-mná, n. *wealth*, iii. 59, 6.

dyó, m. *heaven*, N. dyáus, iv. 51, 11; x. 90, 14; acc. dyám, i. 85, 7, 9; 154, 4; ii. 12, 2, 12; iii. 59, 1; N. pl. f. dyávas, i. 85, 6 [Gk. Ζεύς, Ζῆν, Lat. diem].

dyót-ana, a. *shining*, viii. 29, 2 [dyut *shine*].

dráv-ina, n. *wealth*, iv. 51, 7 [*marable property, from dru run*].

dru run, I. dráva.

áti- run past (acc.), x. 14, 10.

drug-dhá, n. *misdeed*, vii. 86, 5 [pp. of druh b. *hostile*].

druh, f. *malice*, ii. 85, 6; m. *avenger*, vii. 61, 5.

dvá, nm. two, i. 85, 6; viii. 29, 8, 9 [Gk. δύω, Lat. duo, Lith. dū, Eng. *two*].

dvádašá, a. *consisting of twelve*, m. *twelve-month*, vii. 108, 9.

dvár, f. *du. door*, iv. 51, 2 [cf. Gk. θύρα, Lat. *fores*, Eng. *door*; perhaps from dhvṛ *close with loss of aspirate through influence of dvá two, as having two folds*].

dvi-tá, (inst.) adv. *(doubtly) as well*, vii. 86, 1 [dvi tuo].

dvi-pád, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δι-ποδ, Lat. bi-ped].

dvis *hate*, II. dvéṣti, x. 34, 8.

dvéṣ-as, n. *hated*, ii. 88, 2 [dviṣ *hate*].

Dhán-a, n. *wealth, money*, iv. 50, 9; x. 84, 10, 12.

1. dhán-van, n. *waste land*, i. 85, 8; *desert*, v. 88, 10.

2. dhán-van, n. *bowl*, ii. 83, 10.

dhám-blow, I. P. dhámati, ps. dham-yáte, x. 135, 7.

vi- blow asunder, iv. 50, 4.

dhám-ant, pr. pt. *blowing*, i. 85, 10.

dhár-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [*that which holds or is established: dhr hold*].

1. dhā-put, III. dádháti, v. 88, 1; *supply with* (inst.), ii. 85, 12; *bestow*, iv. dhehi, x. 14, 11; dhattá, i. 85, 12; ii. 12, 5; x. 15, 7; dadháta, x. 15, 4.

7; dadhātana, x. 15, 11; dhāttām, iv. 51, 11; dadhantu, vii. 63, 6; *perform*, ipf. dhatte, i. 85, 9; *bestow*, s. ao. sb. dhāsathas, i. 160, 5; *establish*, pf. dadhē, x. 129, 7; ds. *desire to bestow*, didhisanti, ii. 35, 5; *support*, dīdhīsāmi, ii. 85, 12 [Gk. *τιθεμι*].
 ādhī- *put on* (acc.): pf. dadhire, i. 85, 2; ao. ādhīta, x. 127, 1.
 ā- *deposit*, root ao. sb. dhās, v. 83, 7.
 nī- *deposit*, root ao. dhātam, vii. 71, 5; ps. ao. ādhāyi, viii. 48, 10.
 pāri- *put around*, vi. 54, 10.
 prā- *put from (ab.) into (lc.)*, vii. 61, 8.
 vī- *impose*: pf. dadhur, iv. 51, 6; *divide*, ipf. ādadhus, x. 90, 11.
 canas- *accept gladly*, ii. 85, 1.
 purās- *place at the head*, *appoint* Purohita: pf. dadhire, iv. 50, 1.
 2. dhā *suck*, IV. P. dhāya, ii. 33, 13; 35, 5.
 dhā-*man*, n. *power*, i. 85, 11; *ordinance*, vii. 61, 4; 63, 3 [dhā *put, establish*].
 dhārayāt-kavi, a. (gov.) *supporting the sage*, i. 160, 1 [dhārayāt, pr. pt. cs. of dhṛ *hold*].
 dhā-rā, f. *stream*, i. 85, 5; v. 83, 6 [dhāv *run*].
 dhisānā, f. *bowl*, i. 160, 1.
 dhī, f. *thought*, i. 1, 7; iv. 50, 11.
 dhi *think*, III. dīdhye.
 ā- *think to oneself*, ā- dīdhye, x. 34, 5.
 dhī-*ra*, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 3; *intelligent*, vii. 86, 1 [dhi *think*].
 dhunēti, a. (Bv.) *having a resounding gait*, iv. 50, 2 [dhuna + iti].
 dhūr, f. *pole (of a car)*, vii. 63, 2; viii. 48, 2.
 dhū-*mā*, m. *smoke*, v. 11, 3 [dhū *agitate*; Gk. *θυμός*, Lat. *fumus*].
 dhūr-tī, f. *malice*, viii. 48, 8 [dhvṛ *injure*].
 dhṛ *support, fix firmly*: pf. dādhāra, i. 154, 4; iii. 59, 1.
 dhṛs-*nū*, n. adv. *forcibly*, x. 34, 14 [dhṛs *be bold, dare*].
 dhe-*nū*, f. *cow*, i. 160, 8; ii. 85, 7 [*yielding milk*: dhe = dhā *suck*].
 dhrū-*ti*, f. *seduction*, vii. 86, 6 [chru = dhvṛ *injure*].

1. Nā, pcl. as, like, i. 85, 6; 85, 1. 7, 8²; 154, 2; ii. 83, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5²; 7; 108, 2², 8, 7;

viii. 48, 5, 6; x. 127, 4, 8; 168, 2 [180].
 2. nā, neg. pcl. not, ii. 12, 5, 9, 10; 88, 9, 10, 15²; 85, 6²; iii. 59, 2²; iv. 51, 6; vi. 54, 3², 4, 9; vii. 61, 5²; 63, 8; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 18²; 84, 2-5, 12; 129, 14, 2, 7²; 168, 3, 4 [180].
 nākt-am, acc. adv. by night, vii. 71, 1, 2; x. 84, 10 [stem nākt, ep. Lat. nox = noct-s].
 nā-*ksatra*, n. *star*; *day-star*, vii. 86, 1 [nāk night + ksatrā *dominion* = *ruling over night*].
 nad-ī, f. *stream*, ii. 35, 3 [nad roar].
 nā-*pāt*, m. *son*, ii. 35, 1, 2, 8, 7, 10, 13; *grandson*, x. 15, 8 [Lat. nepōt- 'nephew'].
 nāpt-ī, m. (weak stem of nāpāt) *son*: gen. nāptur, ii. 35, 11; dat. nāptre, ii. 35, 14 [nā-pitr *having no father* = 'nephew', 'grandson'].
 nābh-as, n. *sky*, v. 83, 8 [Gk. νέφος, OSl. nebo].
 nam *bend*, I. nāma; Ā: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 84, 8; int. nānāmī *bend low*, v. 83, 5.
 prāti- *bend towards*: pf. nānāma, ii. 33, 12.
 nām-as, n. *homage*, i. 1, 7; ii. 83, 4, 8; 35, 12; in. 59, 5; iv. 50, 6; v. 83, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15; 15, 2; 84, 8 [nam *bend*].
 namas-*yā*, den. *adore*, ii. 83, 8 [nāmas *homage*].
 namas-*yā*, a. *adorable*, iii. 59, 4.
 nār-ya, a. *manly*, i. 85, 9.
 nāv-a, a. *new*, iv. 51, 4; vii. 61, 6; x. 185, 3 [Gk. νέος, Lat. novu-s, OSl. novu, Eng. new].
 Nāvā-gv-a, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [*having nine cows*: gu = g6].
 nāv-*yas*, cpv. a. *renewed*, v. 11, 1 [Lat. nov-ior].
 1. nās *be lost*, IV. P. nāsya; ao. nēsāt, vi. 54, 7.
 2. nās *reach*, I. nāsā.
 vi. *reach*, ii. 35, 6.
 nās, f. *night*, vii. 71, 1.
 nās-*tā*, pp. *lost*, vi. 54, 10 [nās *be lost*].
 nās, prs. prn., A. us, i. 1, 9; 85, 11²; ii. 88, 1, 2, 8, 5, 14; iv. 50, 11; vii. 61, 7²; 63, 6; 71, 2, 4, 6; 86, 8; viii. 48, 6, 8, 15 c; x. 14, 14; 15, 1, 6; 84,

14; *to us*, x. 127, 4; D., i. 1, 9a; 85, 12; 160, 5; ii. 88, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; vii. 63, 6²; viii. 86, 8; 103, 10; viii. 48, 8, 9, 12, 14, 15 a; x. 14, 2; 15, 4; 84, 14; 127, 6; 135, 5; G. *of us*, ii. 88, 4, 18; v. 11, 4; 88, 6; vi. 54, 5; 86, 5; viii. 48, 4², 7, 9; x. 14, 2, 6, 7; 15, 8; 185, 1.

nah *bind*, IV. *náhya*.

násm *knit together*: irr. pf. 2. pl. *anáha*, viii. 48, 5.

ná = **ná not**, x. 84, 8.

náka, n. *firmament*, i. 85, 7; vii. 86, 1; x. 90, 16.

nálf, f. *flute*, x. 185, 7.

náth-itá, pp. *distressed*, x. 84, 8 [*náth seek aid*].

nádyá, m. *son of streams*, ii. 85, 1.

nádh-amána, pr. pt. Á. *seeking aid, suppliant*, ii. 12, 6; 83, 6.

nána, adv. *separately*, ii. 12, 8.

nábhi, f. *navel*, x. 90, 14.

ná-man, n. *name*, ii. 83, 8; 85, 11; vii. 103, 6 [Gk. *ónoma*, Lat. *nómen*, Go. *namō*, Eng. *name*].

nári, f. *woman*, ii. 88, 5 [*from nár man*].

násatya, m. du. *epithet of the Aévins*, vii. 71, 4 [*ná + asatýá not untrue*].

ni-kft-van, a. *deceitful*, x. 84, 7 [*ni down + kr do*].

ni-cítá, pp. *known*, ii. 12, 18 [*ni + ci note*].

ninyá, n. *secret*, vii. 61, 5.

ni-todín, a. *piercing*, x. 34, 7.

ni-drá, f. *sleep*, viii. 48, 14 [*ni + drá sleep*; cp. Gk. *δαρ-θάρω*, Lat. *dormio*].

ni-dhí, m. *treasure*, viii. 29, 6; *deposit*, x. 15, 5 [*ni down + dhi = dhā put*].

ni-dhruví, a. *persevering*, viii. 29, 8 [*ni + dhruví firm*].

ni-pádá, m. *valley*, v. 88, 7 [*ni down + páda, m. foot*].

ni-áyana, n. *exit*, x. 185, 6 [*nis out + áy-ana going : i go*].

ni-vát, f. *depth*, x. 127, 2 [*ni down*].

ni-vésani, a. *causing to rest*, i. 85, 1 [*from ca. of ni + vié cause to turn in*].

ni-satta, pp. with á, *having sat down in (ic.)*, x. 15, 2 [*ni + sad sit down*].

ni-sád-yá, gd. *hating sat down*, ii. 85, 10; x. 15, 6; with á, x. 14, 5.

ni-siúc-ánt, pr. pt. *pouring down*, v. 88, 6 [*sic sprinkle*].

ni-ská, m. *necklace*, ii. 83, 10.

nis-krtá, n. *appointed place*, x. 84, 5 [pp. *arranged* : *nis out + kr make*].

ni lead, I. *náya*; 2. pl. *ipv.*, x. 34, 4.

sám-conjoin with (inst.), vi. 54, 1.

nic-á, adv. *down*, x. 84, 9 [*inst. of nyáñ + downward*].

nú, adv. *now*, i. 154, 1; ii. 88, 7; iv. 51, 9; x. 34, 14²; 168, 1; = inter. *pel-pray?* vii. 86, 2 [Gk. *νύ*, OI. *nu*, OG. *nu*].

nud push, VI. *nudá*; pf. 3. pl. Á. *nudre*, i. 85, 10, 11.

prá-push away: pf. vii. 86, 1.

nú, adv. = **nú now**, vii. 63, 6 [OG. *nu*].

nú-tana, a. *present*, i. 1, 2 [*nú now*].

nú-nám, adv. *now*, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [*nú now*].

nf, m. *man*, pl. N. *náras*, i. 85, 8; 154, 5; vi. 11, 2, 4; vii. 103, 9 [Gk. *ἄνρης*, *dv̄d̄p̄os*].

nr-cákṣas, a. (Bv.) *observer of men*, viii. 48, 9, 15; x. 14, 11 [*nr man + cákṣas look*].

nr-páti, m. *lord of men*, vii. 71, 4.

nr-máñ, a. *manliness, valour*, ii. 12, 1 [cp. *nr-máñas manly*].

ne-tí, m. *guide*, ii. 12, 7 [*ni lead*].

nó = **ná + u also not**, vi. 54, 3.

nó f. ship, x. 185, 4 [*ti.к. *vaū-s*, Lat. *náv-i-s**].

ny-áñc, a. *downward*, v. 83, 7 [*ni down + áñc -ward*].

ny-úpta, pp. *thrown down*, x. 34, 5, 9 [*ni + vap strew*].

Paks-in, a. *winged*, x. 127, 5 [*paksá, m. wing*].

páco-ant, pr. pt. *cooking*, ii. 12, 14, 15 [*pac cook*, Lat. *coquo* for *pequo*, OSl. 3. s. *petetū*].

páñca, nm. *fire*, iii. 59, 8 [Av. *panca*, Gk. *πέρνε*, Lat. *quinque*].

pán-i, m. *niggard*, iv. 51, 8 [*pan bargain*].

pat fly, I. *páta*, x. 14, 16; ca. *patáya fall*, v. 83, 4 [Gk. *πέτ-ε-ται flies*, Lat. *pet-o*].

pát-i, m. *lord*, pl. N. *pátagas*, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. *πάτι-s*].

páth, m. *path*, viii. 29, 6; x. 14, 10 [cp. Gk. *πάτο-s*].

páth-i, m. *path*, i. 85, 11; x. 14, 7; 168, 8.

páthi-kft, m. *path-maker*, x. 14, 15 [*kr-t making*: *kr + determinative t*].

pathi-ráksi, a. (Tp.) *watching the path*, x. 14, 11.

path-yá, f. *path*, x. 14, 2.

pad *fall*, IV. A. pádyá; pp. papáda, x. 34, 11.

áva- *fall down*, vi. 54, 3.

pád, *foot*, du. ab. padbhýám, x. 90, 12. 14 [Gk. πόδι, Lat. ped, Eng. foot].

pad-á, n. *step*, i. 154, 8. 4. 5. 6; ii. 85, 14 [pad *walk*; Gk. νέδον 'ground'].

pad-vánt, a. *having feet*, x. 127, 5.

pan-áyya, gdv. *praiseworthy*, i. 160, 5 [pin *admire*].

pánthá, m. *path*, i. 85, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόρος].

pánya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pánya, gdv. *praiseworthy*: pan *admire*].

parapth-áñá, pf. pt. A. *spreading oneself*, iv. 51, 8 [prath *spread*].

páy-as, n. *milk, moisture*, i. 160, 8 [pi *swell*].

pár-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr pass].

para-má, spv. a. *farthest*, iv. 50, 8; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 35, 14; iv. 50, 4.

par-ás, adv. *far away*, ii. 85, 6; *beyond*, x. 129, 1. 2.

parás-tád, adv. *from afar*, vi. 54, 9; *abore*, x. 129, 5.

pará-yánt, pr. pt. *departing*, x. 34, 5 [pára *away*, Gk. πέρα beyond, + i go].

pará-vát, f. *distance*, i. 35, 3; iv. 50, 3.

pári, prp. *round*; with ab. *from*, ii. 35, 10; x. 185, 4 [Av. pári, Gk. πέρι].

pari-dhí, m. pl. *sticks enclosing the altar*, x. 90, 15 [pári *round* + dhi *reduced form of dhá put*].

pari-bhú, a. *being around, encompassing* (acc.), i. 1. 4 [bhú *be*].

parivatsar-fna, a. *yearly*, vii. 10, 8 [pári- + vatsar-sá, m. *complete year*].

pári-skrtá, pp. *adorned*, x. 135, 7 [pári *round* + skr = kr *make = put*].

pareyi-váms, red. pf. pt. *having passed away*, x. 14, 1 [pára *away* + iy-i-váms: from i go].

Parjánya, m. a. *god of rain*, v. 83, 1-5. 9.

Parjánya-jinvita, pp. *quickened by Parjánya*, vii. 108, 1 [jinv sec. root = jinu from ji *quicken*].

parý-a-vívrtsant, pr. pt. ds. *wishing to resolve hither* (acc.), vii. 68, 2 [vrtturn].

párvá-ta, m. i. 85, 10; ii. 12, 2. 11. 13. [jointed; Lesbian Gk. πέραρα 'limits'].

pár-van, n. *joint, section*, vii. 103, 5; viii. 48, 5 [cp. Gk. πέραν in πέρανω 'finish for πέρανως'].

pav-í, m. *felly*, vi. 54, 8.

pavitra-vant, a. *purifying*, i. 160, 8 [pavítra, n. *means of purification*; root pú *purify*].

paá = spaá *see*, i. 85, 2; x. 14, 7 [Av. spas, Lat. spec-iō].

paá-ú, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. pasu-, Lat. pecu-s, Go. faihu].

paáu-típ, n. *cattle-stealing*, vii. 86, 5 [trp *be pleased with*].

paáca-tád, adv. *behind*, viii. 48, 15 [paáca inst. adv. Av. pasca 'behind'].

paácad, (ab.) adv. *behind*, x. 90, 5; *afterwards*, x. 135, 6.

1. pá *drink*, I. píba, iv. 50, 10; root no. 6páma, viii. 48, 8 [cp. Lat. bibo 'drink'].

sám- *drink together*, x. 135, 1.

2. pá *protect*, II. páti, from (ab.), ii. 85, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.

páth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to páth, m. *path*].

pád-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3. 4 [sec. stem formed from acc. pád-am of pád *foot*].

pápáyá, inst. f. adv. *evilly*, x. 135, 2 [pápá, a. *bad*].

pár-á, m. *farther shore*, ii. 33, 8 [pr pass - *crossing*; Gk. πόρος 'passage'].

pártihiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. from prthiví *earth*].

páv-aká, a. *purifying*, iv. 51, 2; vii. 49, 2. 3 [pú *purify*].

pi suel, I. páyate; pf. pipáya, ii. 35, 7; viii. 29, 6.

pi-tú, m. *drink*, x. 15, 3 [pá *drink*].

pi-tí, m. *father*, i. 1, 9; 160, 2², 3; ii. 33, 1. 12. 13; iv. 50, 6; v. 83, 6; vii. 103, 3; viii. 48, 4; x. 14, 5. 6; 34, 4; 135, 1; pl. *fathers, ancestors*, viii. 48, 12. 13; x. 14, 2. 4. 7. 8. 9; 15, 1-13 [Gk. πατήρ, Lat. pater, Go. fadar].

pítr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [piitf *father*].

pinv *yield abundance*, I. pínya, iv. 50, 8; *overflow*, v. 83, 4 [sec. root - pi-nu from pi swell].

pré- *pour forth*, v. 88, 6.

piś *adorn*, VI. pimēśā: pf. pipisūr, vii. 103, 6; Ā. pipiśe, ii. 88, 9.

pi-tā, pp. *drunk*, viii. 48, 4. 5. 10. 12.

piyūśa, m. n. *milk*, ii. 85, 5 [pi swell].

putrā, m. *son*, i. 160, 8; v. 11, 6; vii. 108, 3; x. 15, 7; 34, 10.

púnar, adv. *again*, vi. 54, 10; x. 14, 8; 90, 4; 185, 2; *back*, x. 14, 12.

punar-hán, a. *striking back*, x. 34, 7.

punāśā, pr. pt. *purifying*, vii. 49, 1 [pū purify].

pūr, f. *citadel*, ii. 85, 6 [pr full].

púram-dhi, f. *reward*, iv. 50, 11 [a. dhi bestowing (reduced form of dhā) *abundance*, púr-am acc.].

purás-tād, adv. *in the east*, iv. 51, 1. 2. 8; *forward*, v. 88, 8; *before*, viii. 48, 15; *in front*, x. 185, 6.

purā, adv. *formerly*, iv. 51, 7.

purā-nā, a., f. f. *ancient*, iv. 51, 6; m. pl. *ancients*, x. 185, 1. 2 [purā formerly].

puru-táma, a. *spv. most frequent*, iv. 51, 1 [purú, Gk. πολύ-s].

puru-trā, adv. *in many places*, x. 127, 1; *in many ways*, vii. 103, 6.

puru-rúpa, a. (Bv.) *having many forms*, ii. 88, 9.

Púru-śa, m. *the primal Male*, x. 90, 1. 2. 4. 6. 7. 11. 15.

purusá-tā, f. *human frailty*, x. 15, 6.

puró-hita, pp. *placed in front*, m. *domestic priest*, i. 1, 1; v. 11, 2 [purás + hitá, pp. of dhā put].

puró-hiti, f. *priestly service*, vii. 61, 7.

pus-tā, n. (pl.) *earnings*, ii. 12, 4 [pp. of pus *thrive*].

pus-ti, f. *earnings*, ii. 12, 5; *prosperity*, viii. 48, 6.

pū purify, IX. punāti, i. 160, 8.

pür-nā, pp. *full*, i. 154, 4; vii. 103, 7 [pū fill: cp. Gk. πολλοί 'many', Eng. full].

rúrusa, m. *metrical for púruṣa*, x. 90, 3. 5.

pür-va, a. *former*, i. 1, 2; *being in front*, iv. 50, 8; *early, ancient*, x. 14, 2. 7. 15; 15, 2. 8. 10; 90, 16.

pürva-já, a. *born of old*, x. 14, 15 [jā be born].

pürva-bhāj, a. *receiving the preference*, iv. 50, 7 [bhaj share].

pürva-sú, a. *bringing forth first*, ii. 85, 5.

pürvāhñā, m. *morning*, x. 34, 11 [pūrvā early + ahna = āhan day].

pürv-yá, a. *ancient*, i. 85, 11; x. 14, 7.

Pūs-ān, m. a *solar deity*, vi. 54, 1-6. 8-10 *prosperer* [pus thrive].

pr take across, III. P. píparti; ipv. pí-pítám, vii. 61, 7; II. P. párši = ipv., ii. 88, 3.

pr̄ mix, VII. prnákti.

sámr̄, A. príkté, *mingle*, vii. 103, 4.

prchá-mána, pr. pt. Ā. *asking oneself*, x. 34, 6 [prach ask].

pft-anā, f. *battle*, i. 85, 8.

prthiv-ī, f. *earth*, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 88, 4. 5. 9; vii. 61, 8; x. 168, 1 [*the broad one* = prthvī, f. of prthū from prath spread].

pí-si, a. *speckled*, i. 160, 8; vii. 103, 4. 6. 10.

Práni-mátr, a. (Bv.) *having Práni as a mother*, i. 85, 2.

pí-sat-i, (pr. pt.) f. *spotted mare*, i. 85, 4. 5.

prṣad-ājyā, n. *clotted butter*, x. 90, 8.

pí-s-ant, (pr. pt.) a. *variegated*, iv. 50, 2.

pr̄ fill, IX. prnáti, ii. 35, 3.

ā- fill up, v. 11, 5; vii. 61, 2.

pépiás-at, pr. pt. int. *thickly painting*, x. 127, 7 [pié paint].

pós-a, m. *prosperity*, i. 1, 8 [pus thrive].

pra-ketá, m. *beacon*, x. 129, 2 [prá + cit appear].

prach ask, VI. prchá, ii. 12, 5; vii. 86, 8 [sec. root: prá + cha; cp. Lat. posco = pore-sco and prec-or, OG. forsc-ón].

pra-já, f. *offspring*, ii. 38, 1; pl. *progeny*, ii. 85, 8; — *men*, v. 88, 10 [ep. Lat. pro-gen-ies].

prajá-vant, a. *accompanied by offspring*, iv. 51, 10.

prati-kámām, adv. *at pleasure*, x. 15, 8 [káma desire].

pratijan-ya, a. *belonging to adversaries*, iv. 50, 9; n. *hostile force*, iv. 50, 7 [prati-jánā, m. *adversary*].

prati-dívan, m. *adversary at play*, x. 34, 6 [div play].

prati-dosám, adv. *towards eventide*, i. 35, 10 [dosá evening].

prati-búdhyamána, pr. pt. *awaking towards* (acc.), iv. 51, 10.

prati-mána, n. *match*, ii. 12, 9 [counter-measure: mā measure].

prá-tir-áś, acc. inf. to *prolong*, viii. 48, 10 [tr cross].

pra-tná, a. *ancient*, iv. 50, 1 [prá before].

pathi-ráksi, a. (Tp.) *watching the path*, x. 14, 11.

path-yá, f. *path*, x. 14, 2.

pad *fall*, IV. A. pádyá; pp. papáda, x. 34, 11.

áva- *fall down*, vi. 54, 3.

pád, *foot*, du. ab. padbhýám, x. 90, 12. 14 [Gk. πόδι, Lat. ped, Eng. foot].

pad-á, n. *step*, i. 154, 8. 4. 5. 6; ii. 85, 14 [pad *walk*; Gk. νέδον 'ground'].

pad-vánt, a. *having feet*, x. 127, 5.

pan-áyya, gdv. *praiseworthy*, i. 160, 5 [pin *admire*].

pánthá, m. *path*, i. 85, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόρος].

pánya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pánya, gdv. *praiseworthy*: pan *admire*].

parapth-áñá, pf. pt. A. *spreading oneself*, iv. 51, 8 [prath *spread*].

páy-as, n. *milk, moisture*, i. 160, 8 [pi *swell*].

pár-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr pass].

para-má, spv. a. *farthest*, iv. 50, 8; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 35, 14; iv. 50, 4.

par-ás, adv. *far away*, ii. 85, 6; *beyond*, x. 129, 1. 2.

parás-tád, adv. *from afar*, vi. 54, 9; *abore*, x. 129, 5.

pará-yánt, pr. pt. *departing*, x. 34, 5 [pára *away*, Gk. πέρα beyond, + i go].

pará-vát, f. *distance*, i. 35, 3; iv. 50, 3.

pári, prp. *round*; with ab. *from*, ii. 35, 10; x. 185, 4 [Av. pári, Gk. πέρι].

pari-dhí, m. pl. *sticks enclosing the altar*, x. 90, 15 [pári *round* + dhi *reduced form of dhá put*].

pari-bhú, a. *being around, encompassing* (acc.), i. 1. 4 [bhú *be*].

parivatsar-fna, a. *yearly*, vii. 10, 8 [pári- + vatsar-sá, m. *complete year*].

pári-skrtá, pp. *adorned*, x. 135, 7 [pári *round* + skr = kr *make = put*].

pareyi-váms, red. pf. pt. *having passed away*, x. 14, 1 [pára *away* + iy-i-váms: from i go].

Parjánya, m. a. *god of rain*, v. 83, 1-5. 9.

Parjánya-jinvita, pp. *quickened by Parjánya*, vii. 108, 1 [jinv sec. root = jinu from ji *quicken*].

parý-a-vívrtsant, pr. pt. ds. *wishing to resolve hither* (acc.), vii. 68, 2 [vrtturn].

párvá-ta, m. i. 85, 10; ii. 12, 2. 11. 13. [jointed; Lesbian Gk. πέραρα 'limits'].

pár-van, n. *joint, section*, vii. 103, 5; viii. 48, 5 [cp. Gk. πέραν in πέρανω 'finish for πέρανως'].

pav-í, m. *felly*, vi. 54, 8.

pavitra-vant, a. *purifying*, i. 160, 8 [pavítra, n. *means of purification*; root pú *purify*].

paá = spaá *see*, i. 85, 2; x. 14, 7 [Av. spas, Lat. spec-iō].

paá-ú, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. pasu-, Lat. pecu-s, Go. faihu].

paáu-típ, n. *cattle-stealing*, vii. 86, 5 [trp *be pleased with*].

paáca-tád, adv. *behind*, viii. 48, 15 [paáca inst. adv. Av. pasca 'behind'].

paácad, (ab.) adv. *behind*, x. 90, 5; *afterwards*, x. 135, 6.

1. pá *drink*, I. píba, iv. 50, 10; root no. 6páma, viii. 48, 8 [cp. Lat. bibo 'drink'].

sám- *drink together*, x. 135, 1.

2. pá *protect*, II. páti, from (ab.), ii. 85, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.

páth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to páth, m. *path*].

pád-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3. 4 [sec. stem formed from acc. pád-am of pád *foot*].

pápáyá, inst. f. adv. *evilly*, x. 135, 2 [pápá, a. *bad*].

pár-á, m. *farther shore*, ii. 33, 8 [pr pass - *crossing*; Gk. πόρος 'passage'].

pártihiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. from prthiví *earth*].

páv-aká, a. *purifying*, iv. 51, 2; vii. 49, 2. 3 [pú *purify*].

pi suel, I. páyate; pf. pipáya, ii. 35, 7; viii. 29, 6.

pi-tú, m. *drink*, x. 15, 3 [pá *drink*].

pi-tí, m. *father*, i. 1, 9; 160, 2², 3; ii. 33, 1. 12. 13; iv. 50, 6; v. 83, 6; vii. 103, 3; viii. 48, 4; x. 14, 5. 6; 34, 4; 135, 1; pl. *fathers, ancestors*, viii. 48, 12. 13; x. 14, 2. 4. 7. 8. 9; 15, 1-13 [Gk. πατήρ, Lat. pater, Go. fadar].

pítr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [piitf *father*].

pinv *yield abundance*, I. pínya, iv. 50, 8; *overflow*, v. 83, 4 [sec. root - pi-nu from pi swell].

pré- *pour forth*, v. 88, 6.

ādhi- speak for (acc.), i. 85, 11; x. 15, 5.
ūpa-, Ā. implore, iv. 51, 11.

Bhaks-ā, m. draught, x. 84, 1 [bhaks-s, sec. root consume from bhaj partake of].
bhaj partake of (gen.), x. 15, 8; s. ao., viii. 48, 1, 7.

bhad-rā, a. auspicious, i. 1, 6; ii. 85, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [praiseworthy: bhand be praised].

Bhar-ata, m. pl. name of a tribe, v. 11, 1.

bhār-ant, pr. pt. bearing, i. 1, 7 [bhr̄ bear].
bhāv-ya, a. that will be, future, x. 90, 2 [gdy. of bhi be].

bhā shine, II. P. bhātī.

āva- shine down, i. 154, 6.

vī- shine forth, ii. 85, 7. 8; v. 11, 1.

bhid split, VII. bhinātti [Lat. fīnd-o]. vī- split open, i. 85, 10.

bhisāk-tama, m. spv. best healer, ii. 83, 4 [bhīsāj healing].

bhisāj, m. physician, ii. 83, 4.

bhi fear, I. Ā. bhīyate, i. 85, 8; ii. 12, 18; pf. bibhāya, v. 83, 2; s. ao. ābhaisur, viii. 48, 11.

bhi-mā, a. terrible, i. 154, 2; ii. 83, 11 [bhi fear].

bhrū querer, int. jārbhurīti, v. 83, 5.

bhūv-ana, n. creature, i. 85, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 3; ii. 35, 2. 8; vii. 61, 1; world, ii. 83, 9; v. 83, 2. 4; iv. 51, 5; x. 168, 2. 4 [bhū be].

bhū become, be, I. bhāva, i. 1, 9; v. 83, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. ābhavat, v. 11, 3. 4; x. 135, 5. 6; come into being, x. 90, 4; pf. ba-bhūva, ii. 12, 9; vii. 103, 7; x. 84, 12; pf. op. babhūyāt, iv. 51, 4; root ao., viii. 48, 3; ābhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bhūtu, iv. 50, 11 [ep. Gk. φύω, Lat. fū-i-t].

abhi- be superior to (acc.), iii. 59, 7.
ā- arise, pf., x. 129, 6. 7; 168, 8.

āvis- appear, vii. 103, 8.

sām- do good to (dat.), viii. 48, 4.
bhū-tā, pp. been, x. 90, 2; n. being, x. 90, 8.

bhū-man, n. earth, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [ep. Gk. φύ-μα 'growth'].

bhū-ri, a. great, ii. 88, 9; much, ii. 88, 12; adv. greatly, i. 154, 6.

bhūrī-śringa, a. (Bv.) many-horned, I. 154, 6.

bhūr-ni, a. angry, vii. 86, 7.
bhūs strive, I. P. bhūsati [extended form of bhū be].

pārī- surpass, ii. 12, 1.

bhr̄ bear, III. bībhārti, ii. 83, 10; iii. 59, 8; hold, iv. 50, 7; viii. 29, 3. 4. 5 [Gk. φέρω, Lat. ferō, Arm. berem, OI. berim, Go. bairā].

vī-, I. bhāra, carry hilther and thilher, v. 11, 4.

Bhīg-u, m. pl. a family of ancient priests, x. 14, 6.

bheṣaj-ā, a. healing, ii. 83, 7, n. medicine, remedy, ii. 83, 2. 4. 12. 13 [bhīsāj healing].

bhōg-a, m. use, x. 84, 8 [bhuj enjoy].

bhīc-ā, m. liberal man, iv. 51, 3.

bhōj-ana, n. food, v. 83, 10 [bhuj enjoy].

bhōs- bhi fear, I. Ā. bhyāsate, ii. 12, 1.

bhrāj̄ shine, I. Ā. bhrājate.

vī- shine forth, i. 85, 4.

bhrājā-māna, pr. pt. Ā. shining, vii. 63, 4.

bhrā-tr̄, m. brother, x. 84, 4 [Gk. φράτρα, Lat. frāter, OI. brāhīr, Go. brāhār, Osl. bratru].

Mah, māmī be great, māmīhate and māhe (3. s.).

sām- consecrate, vii. 61, 6.

māghā-vant, m. liberal patron, ii. 83, 14; 35, 15 [māgh-ā bounty: mah be great].

māghóni, a. f. bounteous, iv. 51, 3 [f. of māghāvan].

māndūka, m. fog, vii. 103, 1. 2. 4. 7. 10.

māth-ītā, pp. kindled by friction, viii. 48, 6.

māth-yā-māna, pr. pt. ps. being rubbed, v. 11, 6.

mād rejoice, I. māda, in (lc), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 8. 7; with (inst.), x. 14, 10; be exhilarated, viii. 29, 7; drink with exhilaration, vii. 49, 4; cs. mādaya, Ā. rejoice, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; gladden, x. 84, 1 [Gk. μάδαω, Lat. mādō 'drip'].

mād-a, m. intoxication, i. 85, 10; viii. 48, 6.

māda-cyūt, a. reeling with intoxication, i. 85, 7 [cyu move].

mád-ant, pr. pt. *rejoicing*, iv. 50, 2; *delighting in* (inst.), iii. 59, 8.

mádhu, n. *honey, mead*, i. 154, 4, 5; iv. 50, 8; viii. 48, 1; x. 34, 7; a. *sweet*, i. 85, 6 [Gk. *μίθου*, Lith. *medū-s*, OSL. *medū*, Eng. *mead*].

mádhu-mat-tama, spv. a. *most honied*, v. 11, 5; x. 14, 15.

madhu-ścút, a. (Tp.) *dripping with honey, distilling sweetness*, vii. 49, 8 [*scut drip*].

mádhyá, a. *middle*, vii. 49, 1, 8; x. 15, 14 [Lat. *medius*].

madhyá-má, spv. a. *middlemost*, x. 15, 1.

man *think*, VIII. Ā. *manute*, viii. 29, 10; IV. Ā. *mányate*, viii. 48, 6; x. 34, 13.

mán-as, n. *mind*, x. 90, 18; 129, 4; 185, 3 [Av. *manō*, Gk. *μένος*].

mána-s-vant, a. *wise*, ii. 12, 1.

man-á, f. *jealousy*, ii. 38, 5 [*man think*].

man-isá, f. *thought*, vii. 71, 6; *wisdom*, x. 129, 4: *prayer*, v. 11, 5; *hymn of praise*, v. 83, 10 [*man think*].

Mán-u, m. an ancient sage, ii. 83, 18.

mano-jú, a. *swift as thought*, i. 85, 4 [*mána mind + jú to speed*].

mán-tra, m. *hymn*, ii. 35, 2; *spell*, x. 14, 4.

mand *exhilarate*, I. mánda: is ao. Ā. ámandisátām, vii. 103, 4.

úd- *gladden*, pf. mamanda, ii. 33, 6 [= *mad rejoice*].

mand-as-ána, ao. pt. *rejoicing*, iv. 50, 10 [*mand = mad rejoice*].

mand-rá, a. *gladness*, v. 11, 8 [*mand exhilarate*].

maṇdrá-jihva, a. (Bv.) *pleasant-tongued*, iv. 50, 1.

mán-man, n. *thought*, vii. 61, 6; *hymn*, i. 154, 8; vii. 61, 2 [*man think*].

man-yú, m. *intention*, vii. 61, 1; *wrath*, vii. 86, 6; viii. 48, 8; x. 34, 8, 14 [*man think*].

mayo-bhú, a. *benificent*, ii. 33, 13 [*máy-as gladness + bhú = bhú being for = conducting to*].

Mar-út, m. pl. the storm gods, i. 85, 1, 4-6, 8, 10, 12; ii. 83, 1, 18; v. 83, 6.

marút-vant, a. *accompanied by the Maruts*, ii. 83, 6.

mard-i-tf, m. *one who pities*, x. 84, 8 [*mrd be gracious*].

már-ta, m. *mortal*, iii. 59, 2 [Gk. *μορτάς*, *βροτός* 'mortal', Lat. *morta* 'goddess of death'].

márt-ya, a. *mortal*; m. *mortal man*, i. 85, 2; vii. 61, 1; 71, 2; viii. 48, 1, 3, 12; x. 15, 7.

marmrijá-mána, pr. pt. int. *making bright*, ii. 35, 4 [*mrij wife*].

máh, a. *great*, ii. 83, 8; G. *máhás*, iv. 50, 4; f. -f, v. 11, 5 [Av. *mas* 'great'; from *mah be great*].

mah-án, m. *greatness*, ii. 12, 1; 35, 2 [*mah be great*].

mah-ánt, a. *great*, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of *mah be great*].

mahá-vadha, a. (Bv.) *haring a mighty weapon*, v. 83, 2.

máh-i, a. *great*, i. 160, 5; ii. 12, 10; v. 83, 5; viii. 29, 10 [*mah be great*].

mahi-tvá, n. *greatness*, vii. 61, 4.

mahi-tvaná, n. *greatness*, i. 85, 7.

mah-ín, a. f. -i, *great*, i. 160, 2, 5.

mah-i-mán, m. *greatness*, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 8, 16; 168, 1; *power*, x. 129, 3; pl. *powerers*, x. 129, 5.

mah-í, a. f. *great*, ii. 83, 8, 14; x. 14, 1 [*mah be great*].

má-hyam, prs. prn. D. *to me*, x. 31, 1, 2 [cp. Lat. *mihī*].

má *measure*, III. Ā. mímíte.

vi- *measure out*: pf. vi-mamé, i. 154, 1, 8; 160, 4; ii. 12, 2.

mí, enc. prs. prn. A. *me*, ii. 33, 6, 7; viii. 48, 5², 6, 10; x. 34, 1, 2; 127, 7 [Lat. *mē*, Eng. *me*].

mí, proh. pcl. *not*, ii. 33, 1, 4², 5; viii. 48, 8, 14²; x. 15, 6; 34, 13, 14 [Gk. *μή* 'not'].

má-kis, proh. prn. pcl. *not any one*, vi. 54, 7 [Gk. *μήτις* 'no one'].

má-kim, proh. prn. pcl. *no one*, vi. 54, 7².

Má-tali, m. a divine being, x. 14, 3.

má-tf, f. *mother*, i. 160, 2; v. 11, 3; x. 34, 4, 10 [Gk. *μήτηρ*, Lat. *máter*, OI. *máthir*, Eng. *mother*].

mádhvi, m. du. *lovers of honey*, vii. 71, 2 [*mádhu honey*].

má-nusa, a. *human*; m. *man*, vii. 63, 1 [*mánu man*].

má-m, prs. prn. A. *me*, vii. 49, 1-4.

má-yá, f. *mysterious power*, i. 160, 3 [*má make*].

má-yú, a. *loving*, vii. 103, 2 [*má bellow*].

má-s-a, m. *month*, vii. 61, 4 [*máss moon*].

mi-tá, pp. *set up*, iv. 51, 2 [mi *set up*].
 mitá-júu, a. (Bv.) *firm-kneed*, iii. 59, 8.
 Mi-trá, m. a sun god, iii. 59, 1-9; vii. 61, 4; 68, 1, 6; n. *friendship*, x. 84, 14.
 Mitrá-Váruná, du. ed. *Mitra and Varuna*, i. 35, 1; vii. 61, 2, 8, 6, 7; 68, 5.
 mi damage, IX. mináti [cp. Gk. μινύω, Lat. mi-nu-o].
 ፩- diminish, ii. 12, 5.
 prá-*infinge*, vii. 68, 8; 108, 9; viii. 48, 9.
 mídh-váms, a. *bounteous*, ii. 83, 14; vii. 86, 7 [unred. pf. pt., probably from mihi *rain*].
 mukha, n. *mouth*, x. 90, 11-18.
 muo *release*, VI. mufoś: ppf. ámumuk-tam, vii. 71, 5.
 mud be *merry*, I. Á. móda.
 práti- *exult*, v. 88, 9.
 mrg-á, m. *beast*, i. 145, 2; ii. 88, 11.
 nrj *wife*, II. mármjmi.
 sám- *rub bright*, ii. 35, 12.
 mrđ *be gracious*, VI. mrđá, ii. 83, 11, 14; viii. 48, 9; x. 84, 14; cs. mrđáya, id., viii. 48, 8.
 nrjlay-áku, a. *merciful*, ii. 83, 7 [mrđ *be gracious*].
 mrđ-iká, n. *mercy*, vii. 86, 2; viii. 48, 12 [mrđ *be gracious*].
 nrj-tyú, m. *death*, x. 129, 2 [mrđ *die*].
 nrj *touch*, VI. nrjá.
 pári- *embrace*, x. 84, 4.
 nrjs *be heedless*, IV. nrjsya.
 ápi- *forget*, vi. 54, 4.
 me, enc. prs. prn. D. *to me*, vii. 63, 8; 86, 8, 4; x. 84, 18; G. *of me*, ii. 85, 1; vii. 86, 2; viii. 29, 2 [Gk. μοι].
 manjavatá, a. *coming from Mújavant*, x. 34, 1.

Yá, rel. prn. *who, which, that*: N. yás, i. 85, 6; 154, 1², 8, 4; 160, 4; ii. 12, 1-7, 9-15; 83, 5, 7; iii. 59, 2, 7; iv. 50, 1, 7, 9; vi. 54, 1, 2, 4; vii. 61, 1; 63, 1, 8; vii. 71, 4; 86, 1; viii. 48, 10¹, 12; x. 14, 5; 34, 12; 129, 7; f. yá, iv. 50, 3; n. yád, i. 1, 6; ii. 85, 15; vii. 61, 2; 63, 2; 108, 5, 7; x. 15, 6; 90, 2², 12; 129, 1, 8, 4; 185, 7; with kím *on whatever*, v. 88, 9; A. yám, i. 1, 4; ii. 12, 5, 7, 9; 85, 11; viii. 48, 1; x. 185, 8, 4; I. yéna, i. 160, 5; ii. 12, 4; iv. 51, 4; f. yáyá, iv. 51, 6; Ab. yásmád, ii. 12, 9; G. yásya, i. 154, 2; ii. 12,

1. 74, 14²; 85, 7; v. 83, 4³; vii. 61, 2; x. 84, 4; f. yásyás, x. 127, 4; L. yásmin, iv. 50, 8; x. 135, 1; du. yáu, x. 14, 11; pl. N. yé, i. 85, 11; 85, 1, 4; iv. 50, 2; x. 14, 8, 10; 15, 1-4, 8-10, 13¹, 14²; 90, 7, 8; with ké *whatever*, x. 90, 10; f. yá, vii. 49, 1, 2, 3; n. yáni, ii. 83, 18; yá, i. 85, 12; ii. 88, 18³; iv. 50, 9; vii. 86, 5; A. m. yán, x. 14, 8; 15, 18²; G. f. yásám, vii. 49, 8; L. f. yásu, iv. 51, 7; vii. 49, 4⁴; 61, 5.
 yakṣ-á, n. *mystery*, vii. 61, 5.
 yaj sacrifice, I. yája; ipf. yajanta, x. 90, 7, 16.
 yaj-áta, a. *adorable*, i. 35, 3, 4; ii. 83, 10 [Av. yazata; from yaj *worship*].
 yaj-átha, m. *sacrifice*, v. 11, 2 [yaj *worship*].
 yája-mána, m. *sacrificer*, vi. 54, 6 [pr. pt. Á. of yaj *worship*].
 yaj-á-us, n. *sacrificial formula*, x. 90, 9 [yaj *worship*].
 yaj-áá, m. *worship, sacrifice*, i. 1, 1, 4; ii. 85, 12; iv. 50, 6, 10; v. 11, 2, 4; vii. 61, 6, 7; x. 14, 5, 13; 15, 6, 18; 90, 7-9, 15, 16² [Av. yasna, Gk. ἀρπός].
 yajá-ketu, a. (Bv.) *whose token is sacrifice*, iv. 51, 11.
 yajdá-manman, a. (Bv.) *whose heart is set on sacrifice*, vii. 61, 4.
 yajdá-íya, a. *worthy of worship, holy*, iii. 59, 4; adorable, x. 14, 5, 6 [yajá *worship*].
 yat array oneself, I. yáta: pf. i. 85, 8; cs. yátáya *marshal, stir*, iii. 59, 1; clear off, x. 127, 7.
 yá-tas, adv. whence, x. 129, 6, 7 [prn. root yá].
 yá-ti, prn. *how many*, x. 15, 13 [prn. root yá].
 yá-tra, rel. adv. *where*, i. 154, 5, 6; vii. 63, 5; viii. 29, 7; 48, 11; x. 14, 2, 7; 90, 16 [prn. root yá].
 yá-thá, rel. adv. *how*, x. 185, 5, 6; *so that*, ii. 83, 15; unaccented = iva *like*, viii. 29, 6 [prn. root yá].
 yathá-vasám, adv. according to (thy, his) *will*, x. 15, 14; 168, 4 [vása, m. *will*].
 yá-d, cj. *when*, i. 85, 8, 4, 5, 7, 9; iv. 51, 6; v. 83, 2-4, 9; vii. 103, 2-5; x. 84, 5; 90, 6, 11, 15; *in order that*, vii. 71, 4; *so that*, vii. 86, 4; *since*, i. 160, 2; v. viii. 48, 9 [n. of rel. yá].

yád-i vā, cj. *whether*, x. 129, 7; *or, or else*, *ibid.* [yá-d-i if, rel. adv. + vā or].

y-ánt, pr. pt. *going*, vii. 61, 8 [i go].

yam *extend, bestow*, I. yácha, iv. 51, 10; v. 88, 5; pf. Ā. yemire *submit to* (dat.), iii. 59, 8; s. ao. *bestow on* (dat.), ii. 85, 15.

ādhi- *extend to* (dat.), i. 85, 12.

ā- *guide to* (lc.), root ao. inj. yamat, x. 14, 14.

ni- *bestow*, iv. 50, 10.

prá *present a share of* (gen.), x. 15, 7.

vi- *extend to*, i. 85, 12.

Yam-ā, m. god of the dead, i. 85, 6; x. 14, 1-5. 7-16; 15, 8; 185, 1. 7.

yaś-ās, a. *glorious*, i. 1, 8; iv. 51, 11; viii. 48, 5.

yahvī, f. *swift one*, ii. 88, 9; 35, 14.

yā go, II. yāti, i. 85, 8³, 10; vii. 49, 8; x. 168, 1.

ā- *come*, i. 85, 2; x. 15, 9.

úpa ā- *come hither to*, vii. 71, 2.

ā úpa *come hither to*, vii. 71, 4.

pári prá- *proceed around*, iv. 51, 5.

yatayéj-jana, a. (gov. cd.) *stirring men*, iii. 59, 5 [yátyáyant, pr. pt. cs. of *yat array oneself + jana man*].

yātu-dhána, m. *sorcerer*, i. 85, 10 [yātū, m. *sorcery + dhāna practising from dhā put, do*].

yā-ma, m. *course*, iv. 51, 4 [yā go].

yā-man, n. *course*, i. 85, 1; *approach*, x. 127, 4 [yā go].

yu *separate*, III. yuyóti, ii. 88, 1. 8; vii. 71, 1. 2; s. ao. *depart from* (ab.), ii. 88, 9; cs. yaváya *save from*, viii. 48, 5; yáváya *ward off*, x. 127, 6².

yuk-tá, pp. *yoked*, vii. 63, 2 [yuj *yoke*, Gk. ζευκτός, Lat. iunctu-s, Lith. junkta-s].

yuktá-grávan, a. (Bv.) *who has to work the stones*, ii. 12, 6.

yuj *yoke*, VII. yunákti: pf. yuyujé, x. 84, 11; ru. ao. áyugdhvam, i. 85, 4.

prá- *yoke in front*, i. 85, 5.

yúdhya-mána, pr. pt. Ā. *fighting*; m. *fighter*, ii. 12, 9 [yudh *fight*].

yúyudh-i, m. *warrior*, i. 85, 8 [from red. stem of yudh *fight*].

yuva-tí, f. *young maiden*, ii. 85, 4. 11 [f. of yúvan *youth*].

yúv-an, a. *young*, ii. 88, 11; m. *youth*, ii. 85, 4 [Lat. iuven-i-s].

yuv-ám, prs. prn. N. *you two*, vii. 71, 5; dat. yuvábhyám *to you two*, vii. 61, 7 [= yü- + am].

yuva-yú, a. *addressed to you*, vii. 71, 7.

yüy-ám, prs. prn. pl. N. *you*, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yús-ám, Av. yú, yúsem, Go. yús].

yóga, m. *acquisition*, vii. 86, 8 [yuj *yoke*].

yó-ana, n. *league*, i. 85, 8 [yoking from yuj *yoke*].

yó-ni, m. *womb*, ii. 85, 10; *abode*, iv. 50, 2; x. 84, 11; *receptacle*, viii. 29, 2 [*holder from yu hold*].

yós-ā, f. *woman*, x. 168, 2.

yós, n. *blessing*, ii. 88, 13; x. 15, 4.

Ramh *hasten*, I. rámha; ca. ramháya *cause to speed*, i. 85, 5.

raks *protect*, I. ráksa, i. 85, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. ἀλέξω 'ward off'].

ráksa-mána, pr. pt. Ā. *protecting*, vii. 61, 8 [raks *protect*].

raks-ás, m. *demon*, i. 85, 10; v. 88, 2.

raks-i-tf, m. *guardian*, x. 14, 11 [raks *protect*].

raghu-pátvān, a. (Tp.) *flying swiftly*, i. 85, 6 [raghú *swift*: Gk. ἐλαχύς].

raghu-syád, a. *swift-gliding*, i. 85, 6 [*raghú swift + syand run*].

ráj-as, n. *space, air*, i. 85, 4. 9; 154, 1; 160, 1. 4; x. 15, 2; 129, 1 [Gk. ἐρεβός, Go. ríqua-a].

rán-ya, a. *glorious*, i. 85, 10 [ran *rejoice*].

rá-tna, n. *gift, treasure*, i. 85, 8 [rā *give*].

ratna-dhā, a. (Tp.) *bestowing treasure*, i. 1.

rá-tha, m. *car*, i. 85, 2. 4. 5; 85, 4. 5; ii. 12, 7. 8; v. 88, 3. 7; vii. 71, 2-4; viii. 48, 5; x. 185, 3-5; 168, 1 [r go].

ráth-ya, a. *belonging to a car*, i. 85, 6.

rad *dig*, I. ráda: pf. raráda, vii. 49, 1.

radh-rá, a. *rich*, ii. 12, 6 [rádh succeed].

randh *make subject*, IV. P. rádhya: red. ao., ii. 88, 5.

ráp-as, n. *bodily injury*, ii. 88, 8. 7.

ram *set at rest*, IX. ramnáti: ipf. ii. 12, 2; I. Ā. ráma *rejoice in* (lc.), x. 84, 13.

ray-i, m. *wealth*, i. 1, 8; 85, 12; iv. 50, 6. 10; 51, 10; viii. 48, 13; x. 15, 7. 11 [probably from ri = reduced form of rā *give*].

ráv-a, m. *roar*, iv. 50, 1. 4. 5 [ru cry].

rád-mí, m. *ray*, i. 85, 7; *cord*, x. 129, 5.

rā gite, II. ráti; 2. ind. rāsi = ipv., ii

83, 12; III. ipv. 2. pl. rāridhvam, v. 83, 6.

rāj-*u*le, *over* (gen.), I. P. rājati, i. 1, 8.

rāj-an, m. *king*, i. 85, 8; iii. 59, 4; iv. 50, 7, 9; vii. 49, 3, 4; 86, 5; viii. 48, 7, 8; x. 14, 1, 4, 7, 11, 15; 84, 8, 12; 168, 2 [rāj rule, Lat. reg-ō].

rāj-ant, pr. pt. *ruling over* (gen.), i. 1, 8 [rāj rule].

rājan-yā, a. *royal*; m. *warrior* (earliest name of the second caste), x. 90, 12.

rātri, f. *night*, i. 85, 1; x. 127, 1, 8; 129, 2.

rādh-as, n. *gift, blessing*, ii. 12, 14 [rādh gratify].

rādhō-déya, n. *bestowal of wealth*, iv. 51, 8 [déya, gd. v. to be given from dā give].

ri release, IX. rināti, ii. 12, 8.

ánu- *flow along*, i. 85, 3.

rio leave, VII. P. rinākti, vii. 71, 1 [Gk. λέιπω, Lat. linquo].

áti- extend beyond: ps. ipf. áricayata, x. 90, 5.

rīs, f. *injury*, ii. 85, 6.

ris be hurt, IV. rīsyati, vi. 54, 8; a. ao. inj., vi. 54, 7, 9; injure, viii. 48, 10.

rih kiss, II. rédhi, ii. 83, 13.

ruk-má, m. *golden gem*, vii. 63, 4 [ruo shine].

ruo shine, I. rōca; ca. rocáya cause to shine, viii. 29, 10.

ruo-ána, rt. ao. pt. Á. beaming, iv. 51, 9.

ruj burst, VI. P. rujá: pf. rurója, iv. 50, 5.

ruj-ánt, pr. pt. *shattering*, x. 168, 1.

Rud-ré, m. name of a god, i. 85, 1; ii. 38, 1-9. 11-18. 15; pl. = *sons of Rudra*, the Maruts, i. 85, 2 [rud cry, howl].

rudh obstruct, VII. runaddhi, runddhē, x. 84, 8.

ápa- *drive away*: rt. ao. arodham, x. 34, 8.

rúf-ant, pr. pt. *gleaming*, iv. 51, 9.

ruh grow, I. rōhati, rōhate.

áti- grow beyond (acc.), x. 90, 2.

á- rise up in (acc.), viii. 48, 11.

rūpá, n. *form*, x. 168, 4; *beauty*, i. 160, 2.

re-nú, m. *dust*, x. 168, 1 [perhaps from ri run = disperse].

ré-tas, n. *seed*, v. 83, 1, 4; x. 129, 4 [ri flow].

re-to-dhā, m. *impregnator*, x. 129, 5 [ré-tas seed + dhā placing].

rabh-ā, m. *singer*, vii. 63, 8 [ribh sing].

revát, adv. *bountifully*, ii. 85, 4 [n. of revánt].

re-vát-i, f. *wealthy*, iv. 51, 4 [f. of revánt].

re-vánt, a. *wealthy*, viii. 48, 6 [re = rai wealth].

ródas-i, f. du. *the two worlds* (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.

rái, m. *wealth*, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyás, viii. 48, 7 [bestowal from rā give; Lat. rē-s].

Rauhíná, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhini].

Lak-á, n. *stake* (at play), ii. 12, 4 [token, mark: lag attuchi].

lok-á, m. *place*, x. 14, 9; *world*, x. 90, 14 [bright space = rok-á light; cp. Gk. Λευκός 'white', Lat. lux, lūc-is].

Vag-nú, m. *sound*, vii. 108, 2 [vao speak].

vao utter, III. P. vīvakti; ao. op., ii. 35, 2; *speak*, ps. ucyáte, x. 90, 11; 135, 7 [Lat. voc-āre 'call'].

ádhī- *speak for* (dat.), viii. 48, 14.

prá- *proclaim*, i. 154, 1; vii. 86, 4; declare, x. 129, 6.

vác-as, n. *speech*, v. 11, 5 [vao speak; Gk. ἀνος].

vácas-yá, f. *eloquence*, ii. 85, 1.

váj-ra, m. *thunderbolt*, i. 85, 9; viii. 29, 4 [vaj be strong; Av. vāzra 'club'].

vájra-báhu, a. (Bv.) *bearing a bolt in his arm*, ii. 12, 12, 18; 83, 3.

vájra-hasta, a. (Bv.) *having a bolt in his hand*, ii. 12, 18.

vajr-in, m. *bearer of the bolt*, vii. 49, 1.

vatsá, m. *calf*, vii. 86, 5 [yearling from *vatas, Gk. ξέρος year, Lat. vetus in vetus-tas 'age'].

vats-in, a. f. -i, *accompanied by calves*, vii. 103, 2.

vad speak, I. vāda, ii. 38, 15; op. ii. 35, 15; vii. 108, 5³; x. 84, 12.

áchā- *invoke*, v. 88, 1.

á- utter, ii. 12, 15; viii. 48, 14.

prá- *utter forth*, is ao. avádiṣur, vii. 103, 1.

sám- *converse about* (acc.) *with* (inst.), vii. 86, 2.

vád-ant, pr. pt. *speaking*, vii. 108, 3, 6, 7.

van win, VIII. vanóti win [Eng. win; cp. Lat. *venia* 'favour'].
 á-, ds. viváss *seek to win*, ii. 83, 6; v. 83, 1.
 van-ú-, m. *enemy*, iv. 50, 11 [*eager, rival* : van win].
 ráne-vane, lc. itv. cd. in *every wood*, v. 11, 6.
 and *praise*, I. A. vándate, iv. 50, 7 [*nasalized form of vad*].
 pári-extol, with (inst.), ii. 83, 12.
 ánda-mána, pr. pt. A. *approving*, ii. 83, 12.
 'ap strew, I. vápatti, vápate.
 ní-*lay low*, ii. 83, 11.
 'apus-yá, a. *fair*, i. 160, 2 [*vápus, n. beautiful appearance*].
 'ay-ám, prs. prn. N. pl. ue, i. 1, 7; ii. 12, 15; iii. 59, 8 4; iv. 50, 6; 51, 11; vi. 54, 8, 9; vii. 86, 5; viii. 48, 9, 18, 14; x. 14, 6; 127, 4 [*Av. vuem, Go. wais, Eng. ue*].
 'ay-as, n. *force*, ii. 83, 6; viii. 48, 1 [*food, strength* : vi. *enjoy*].
 ay-á, f. *offshoot*, ii. 35, 8.
 'ayáná-vat, a. *clear*, iv. 51, 1 [*vayáná*].
 'ayo-dhá, m. *bestower of strength*, viii. 48, 15 [*váyas force + dhá bestowing*].
 ár-i-man, n. *expans*e, iii. 59, 3 [*vr̥ cover*].
 ár-i-vas, n. *wide space*, vii. 63, 6; *prosperity*, iv. 50, 9 [*breadth, freedom* : *vr̥ cover*].
 'arivo-vít-tara, cpv. m. *best finder of relief, best banisher of care*, viii. 48, 1 [*várváras + vid. find*].
 ár-iyas, cpv. a. *wider*, ii. 12, 2 [*urú wide*].
 'ár-una, m. vii. 49, 8, 4; 61, 1, 4; 63, 1, 6; 86, 2, 3'. 4, 6, 8; x. 14, 7 [*Gk. oíparos 'heaven'; vr̥ cover, encompass*].
 ár-na, m. *colour*, ii. 12, 4 [*coating : vr̥ cover*].
 árta-mána, pr. pt. Á. with á *rolling hither*, i. 35, 2 [*vr̥ turn*].
 árt-man, n. *track*, i. 85, 8 [*vr̥ turn*].
 árdh-ana, n. *strengthening*, ii. 12, 14 [*vr̥dh increase*].
 árdha-mána, pr. pt. Á. *growing*, i. 1, 8 [*vr̥dh grow*].
 árvrt-ána, pr. pt. Á. int. *rolling about*, x. 34, 1 [*vr̥ turn*].
 ars-á, n. *rain*, v. 83, 10 [*vr̥s rain*].
 ars-yá, a. *rainy*, v. 83, 8².

val-á, m. *enclosure, cage*, iv. 50, 5 [*vr̥ cover*].
 valgú-yá, den. *honour*, iv. 50, 7.
 vaá *desire*, II. váshti, s. 1. vásámi, ii. 83, 13; pl. 1. uásámi, i. 154, 6.
 1. vas *shine*, VI. P. ucháti: pf. pl. 2. úsa, iv. 51, 4 [*Av. usáli 'shines'*].
 2. vas *wear*, II. Á. vásáto [cp. (Gk. φύνει = φέρωνυμι, AS. *werian*, Eng. *wear*)]. abhi-, cs. *clothe*, i. 160, 2.
 3. vas *dwell*, I. P. vásati [*AS. wesan 'be', Eng. *was* ; in Gk. ἀστοῦ = φάστοῦ*].
 prá-*go on journeys*, viii. 29, 8.
 vas, enc. prs. prn. A. *you*, i. 85, 6; iv. 51, 10, 11; D. *to or for you*, i. 85, 6.
 12; iv. 51, 4; x. 15, 4, 6; G. *of you*, ii. 83, 18; x. 34, 12, 14 [*Av. vō, Lat. vōs*].
 vas-atí, f. *abode, nest*, x. 127, 4 [*vas dwell*].
 vas-ant-á, m. *spring*, x. 90, 6 [*vas shine*].
 vásána, pr. pt. Á. *clothing oneself in (acc.)*, ii. 35, 9 [*2. vas wear*].
 vás-istha, spv. a. *best*; m. *name of a seer*, vii. 86, 5; pl. *a family of ancient seers*, x. 15, 8 [*vas shine*].
 vás-u, n. *wealth*, vi. 54, 4; vii. 108, 10; x. 15, 7 [*vas shine*].
 vasu-déya, n. *granting of wealth*, ii. 83, 7.
 vásu-mant, a. *laden with wealth*, vii. 71, 3.
 vásn-ya, a. *for sale*, x. 34, 8 [*vasná, n. price*, Gk. ἀντοῦ = φάστοῦ 'purchase price' ; Lat. *vēnum* = *ves-num*].
 vás-ya, acc. adv. *for greater welfare*, viii. 48, 9 [*cpv. of vásu good*].
 vás-yáms, cpv. a. *wealthier*, viii. 48, 6 [*cpv. of vás-u*].
 vah *carry, draw, drive*, I. váha, vii. 63, 2; s. ao. áváti, x. 15, 12 [*Lat. veh-ere, Eng. weigh*].
 ánu-*drive after* : pf. anúhírē, x. 15, 8.
 Á. *bring*, i. 1, 2; 85, 6; vii. 71, 8; x. 14, 4.
 ní-*bring* : pf. ühathur, vii. 71, 5.
 vah-ant, pr. pt. *carrying*, i. 85, 5; *bearing*, ii. 85, 9; *bringing*, vii. 71, 2.
 vah-ant-i, pr. pt. f. *bringing*, ii. 85, 14.
 vah-ni, m. *driver*, i. 160, 8 [*vah drive*].
 vā *blow*, II. P. vátí [*Av. vaiti, Gk. ἀγοῖ = ἀ-φῆσι; cf. Go. *waian*, German *wehen* 'blow'*].
 prá-*blow forth*, v. 83, 4.
 vā, enc. ej. or, iv. 51, 4; x. 15, 2 [*Lat. *ve**].

vāc, f. *voice*, vii. 103, 1. 4. 5. 6. 8 ; x. 84, 5 [vac speak ; Lat. *vox* = vōc-s].

vāj-a, m. *conflict*, i. 85, 5 ; *booty*, ii. 12, 15 ; vi. 54, 5 [vaj be strong].

vājā-yū, a. *desirous of gain*, ii. 85, 1.

vāj-ín, a. *victorious*, x. 84, 4 [vāja].

vānā, m. *pipe*, i. 85, 10.

vā-ta, m. *wind*, v. 88, 4 ; x. 168, 1. 2. 4 [vā blow ; cp. Lat. *ven-tu-s*, Gk. *άνηρ-s*].

vām, enc. prs. prn. du A. *you two*, iv. 50, 10 ; vii. 61, 6³ ; 68, 5 ; 71, 1 ; D. *for you two*, vii. 61, 2. 5² ; vii. 71, 4 ; G. *of you two*, i. 154, 6 ; iv. 50, 11 ; vii. 61, 1 ; 71, 8, 4.

vā-má, n. *wealth*, vii. 71, 2 [vā = van win].

vāyav-yā, a. *relating to the wind*, *aerial*, x. 90, 8 [vāyū].

vā-yū, m. *wind*, x. 90, 13 [vā blow].

vār-ya, gdv. *desirable*, i. 35, 8 [vr choose].

vāvās-at, pr. pt. int. *lowing*, iv. 50, 5 [vās low].

vāvrdh-ānā, pr. pt. Ā. *having grown*, x. 14, 8 [vrdh grow].

vāśi, f. *axe*, viii. 29, 8.

vāśar-ā, a. *ernal*, viii. 48, 7 [*vasar spring ; Gk. *έαρ*, Lith. *vasarā*].

vās-tu, n. *abode*, i. 154, 6 [vas dwell : Gk. *έστω*].

vī, m. *bird*, i. 85, 7 ; viii. 29, 8 ; pl. N. vāyās, x. 127, 4 [Av. vi-, Lat. avi-s].

vi-krāmāna, n. *wide stride*, i. 154, 2 ; x. 15, 8.

vi-kaśramānā, pf. pt. Ā. *having strode out*, i. 154, 1 [kram stride].

vi-carsani, a. *acute*, i. 85, 9.

vīj, pl. *stake at play*, ii. 12, 5.

vī-tata, pp. *extended*, x. 129, 5 [tan stretch].

vi-tarām, adv. *far away*, ii. 83, 2 [cpv. of prp. vī away].

vit-tā, n. *property*, x. 84, 18 [pp. of vid find, acquire : acquisition].

1. vid *know*, II. P. vētī ; pr. sb. *know of* (gen.), ii. 85, 2 ; ipv. viddhi, viii. 48, 8 ; pf. vēda, viii. 29, 6 ; s. 2. vēttha, x. 15, 18 ; 8. vēda, x. 129, 6². 7² ; pl. 1. vidmā, x. 15, 18 [Gk. *ολδα*, *λομεν* ; AS. *ic wāt*, *wē witon* ; Eng. *I wot* ; Lat. *vid-ēre* 'see'].

prā- *know*, x. 15, 18.

2. vid *find*, VI. vindā, vi. 54, 4 ; x. 84, 3³ ; pf. viveda, x. 14, 2 ; a.ao., v. 83, 10 ; viii. 48, 8.

ānu- *find out*, ii. 12, 11 ; v. 11, 6.

ā-, s.ao. *wīn hīther*, x. 15, 8.

nīs- *find out*, x. 129, 4.

vid-ātha, m. *divine worship*, i. 85, 1 ; ii. 12, 15 ; 88, 15 ; 85, 15 ; viii. 48, 14 [vidh worship].

vi-dyūt, f. *lightning*, ii. 85, 9 ; v. 83, 4 [vi afar + dyut shine].

vidh-vāms, unred. pf. pt. *knowing*, vi. 54, 1 [Gk. *γειδώς*].

vidh worship. VI. vidhā, ii. 85, 12 ; iv. 50, 6 ; vi. 54, 4 ; viii. 48, 12. 13 ; x. 168, 4.

prāti- *pay worship to*, vii. 63, 5.

vidh-ānt, pr. pt. m. *worshipper*, ii. 85, 7.

vi-dhāna, n. *task*, iv. 51, 6 [dis-position : vi prp. + dhāna from dhā put].

vi-pfch-am, acc. inf. to *ask*, vii. 86, 8.

vīp-ra, a. *wise*, iv. 50, 1 ; m. *sage*, i. 85, 11 ; vii. 61, 2 ; x. 135, 4 [inspired : vīp tremble with emotion].

vi-bhāt-ī, pr. pt. f. *shining forth*, iv. 51, 1. 10. 11 [bhā shine].

vi-bhīdaka, m. a nut used as a die for gambling, vii. 86, 6 ; x. 84, 1 [probably from vī-bhīd split asunder, but the meaning here applied is obscure].

vi-bhrāja-māna, pr. pt. Ā. *shining forth*, vii. 63, 3 [bhrāj shine ; Av. *brāzaiti* 'beams', Gk. *φλέγω* 'flame'].

vi-madhyā, m. *middle*, iv. 51, 3.

vi-rapēś, m. *abundance*, iv. 50, 8 [vī + rapē be full].

Vi-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5² [jar ruling].

virā-sāh, a. *overcoming men*, i. 85, 6 [= vīra-sāh for vīra-sāh].

vi-rūk-mant, m. *shining weapon*, i. 85, 3 [rūc shine].

vi-rūpa, a. *having different colours*, vii. 103, 6 [rūpā, n. form].

Vivās-vant, m. name of a divine being, v. 11, 3 ; x. 14, 5 [vī + vas shine afar].

vīś, f. *settlement*, x. 15, 2 ; *abode*, vii. 61, 8 ; *settler*, i. 85, 5 ; *subject*, iv. 50, 8.

vīś enter, VI. vīśā.

ā- enter, iv. 50, 10 ; viii. 48, 12. 15.

nī- *come home, go to rest*, x. 84, 14 ; 16³ ; 8 ; s.ao., avikṣmahi, x. 127, 4 ; s. vēśāya *cause to rest*, i. 85, 2.

vīś-pāti, m. *master of the house*, x. 135, 1.

vīśā, prn. a. *all*, i. 85, 3. 5 ; 85, 3. 8 ; 154, 2. 4 ; ii. 12, 4. 7. 9 ; 83, 8. 10 ; 85, 2. 15 ; iii. 59, 8 ; iv. 50, 7 ; v. 83, 2. 4.

9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 8; 127, 1; 168, 2.

viśvā-tas, adv. on every side, i. 1, 4; viii. 48, 15; x. 90, 1; in all directions, x. 135, 3.

viśvā-dānim, adv. always, iv. 50, 8.

viśvā-deva, a. (Bv.) belonging to all the gods, iv. 50, 6.

viśvā-psnya, a. laden with all food, vii. 71, 4 [psnya from psā eat].

viśvā-rūpa, a. (Bv.) omniform, i. 85, 4; ii. 83, 10; v. 83, 5.

viśvā-sambhū, a. beneficial to all, i. 160, 1. 4 [śām prosperity + bhū being for, conducting to].

viśvā-ha, adv. always, ii. 12, 15; viii. 48, 14; -ha, id., i. 160, 5; for ever, ii. 85, 14.

viśvā-hā, adv. always, i. 160, 3 [viśvā - hā all days].

viśvo devās, m. pl. the all-gods, vii. 49, 4; viii. 48, 1.

viś work, III. viśestī: pf. vivēśa, ii. 35, 13.

viś-sita, pp. unfastened, v. 83, 7. 8 [ví + si bind].

viśu-na, a. varied in form, viii. 29, 1.

viśuci, a. f. turned in various directions, ii. 33, 2 [f. of viśv-año].

viś-sthā host (?), x. 168, 2.

Viś-nu, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [viś be active].

viśv-año, a. turned in all directions, x. 90, 4.

viś-sargā, m. release, vii. 103, 9 [ví + sr̄j let go].

viś-sūjana, n. creation, x. 129, 6 [ví + sr̄j let go].

viś-sr̄sti, f. creation, x. 129, 6. 7 [ví + sr̄j let go].

viś-srāsas, ab. inf. from breaking, viii. 48, 5 [ví + sr̄as fall].

viś-hayas, a. mighty, viii. 48, 11.

viś guide, II. vēti, i. 85, 9.

úpa- come to (acc.), v. 11, 4.

viś-rā, m. hero, i. 85, 1; ii. 33, 1; 85, 4 [Av. vīva, Lat. vir, OI. fer, Go. wair, Lith. týra, 'man'].

viś-vat-tama, spv. a. most abounding in heroes, i. 1, 3.

viś-vant, a. possessed of heroes, iv. 50, 6.

viśudh, f. plant, ii. 85, 8 [ví asunder + rūdh grow].

viś-yā, n. heroic deed, i. 154, 1. 2; heroism, iv. 50, 7 [viśā hero].

1. vr̄ coter, V. vr̄nōti, vr̄nute.

4. int. ipf. á-varivar contain, x. 129, 1.

vi- unclose, rt. sg. avran, iv. 51, 2.

2. vr̄ choose, IX. Á. vr̄nīte, ii. 83, 18; v. 11, 4; x. 127, 8.

vfk-a, m. wolf, x. 127, 6 [Gk. λύκο-s, Lai. lupu-s, Lith. vilka-s, Eng. wolf].

vr̄k-f, f. she-wolf, x. 127, 6.

vr̄ktā-barhis, a. (Bv.) whose sacrificial grass is spread, iii. 59, 9 [vr̄ktā, pp. of vr̄j + barhīs, q. v.].

vr̄k-śā, m. tree, v. 83, 2; x. 127, 4; 135, 1 [vr̄k simpler form of vrāśe cut, sell].

vr̄j twist, VII. vr̄nākti, vr̄nktē.

pāri- pass by, ii. 33, 14.

vr̄j-ána, n. circle (= family, sons), vii. 61, 4 [enclosure = vr̄j].

vr̄nānā, pr. pt. Á. choosing, v. 11, 4 [vr̄ choose].

vr̄t turn, I. Á. vārtate roll, x. 84, 9; cs. vārtāya turn, i. 85, 9.

á-, cs. whirl hither, vii. 71, 8.

nīs-, cs. roll out, x. 135, 5.

prā-, cs. set rolling, x. 135, 4.

ánu prā- roll forth after, x. 135, 4.

sám- be evolved, x. 90, 14.

ádhī sám- come upon, x. 129, 4.

Vr̄-trā, m. name of a demon, i. 85, 9; n. fœ (pl.), viii. 29, 4 [encompasser: vr̄ cover].

vr̄-tvā, gd., having cotered, x. 90, 1.

vr̄dh grow, I. vārdha, i. 85, 7; ii. 85, 11; cause to prosper, iv. 50, 11; increase, pf. vārvādhūr, x. 14, 3; cs. vārdhāya strengthen, v. 11, 3. 5.

vr̄dh-6, dat. inf. to increase, i. 85, 1.

vr̄s rain, I. vārṣa rain: is. ao. ávarṣā, v. 83, 10.

abhi- rain upon, ao. vii. 103, 3.

viśān-vasu, a. (Bv.) of mighty wealth, iv. 50, 10 [vīśan bull].

vr̄g-an, m. bull, i. 85, 7. 12; 154, 3. 6; ii. 83, 18; 85, 13; iv. 50, 6; v. 83, 6 (with ásva = stallion); vii. 61, 5; 71, 6; stallion, vii. 71, 8 [Av. aržan, Gk. ἵπσην].

vr̄sa-bhā, m. bull, i. 160, 8; ii. 12, 12; 83, 4. 6-8. 15; v. 83, 1; vii. 49, 1.

vr̄sa-lā, m. beggar, x. 34, 11 [little man].

vr̄sa-vrāta, a. (Bv.) having mighty hosts, i. 85, 4 [vīśan bull, stallion].

vr̄s-ti, f. rain, v. 83, 6 [vr̄s rain].

vīśnyā-vant, a. mighty, v. 83, 2 [vīśnya manly strength, from vīśan bull].

véd-ana, n. *possession*, x. 84, 4 [vid *find, acquire*].

vedh-ás, m. *disposer*, iii. 59, 4 [vidh *worship, be gracious*].

ven *long*, I. P. *vénati*.

ánu- *seek the friendship of*, x. 185, 1.

volhf, n. *vehicle*, vii. 71, 4 [vah *draw + tr*; Av. *vaśtar* 'draught animal' Lat. *vector*].

vái, pcl., ii. 33, 9, 10 [180].

Vairúpá, m. *son of Virúpa*, x. 14, 5.

Vaivasvatá, m. *son of Viśavánt*, x. 14, 1.

vájáya, m. *man of the third caste*, x. 90, 12 [*belonging to the settlement = víś*].

vaiśvánará, a. *belonging to all men, epithet of Agni*, vii. 49, 4 [váśvá-nara].

vy-ákta, pp. *distinguished by* (inst.), x. 14, 9; *palpable*, x. 127, 7 [ví+áñj *adorn*].

vyao *extend*, III. P. *vivyakti*.

sám- *roll up, i. pf. ávivyak*, vii. 63, 1.

vyath *water*, I. *vyátha*, vi. 54, 3.

vyátha-mána, pr. pt. Á. *quaking*, ii. 12, 2.

vyusti, f. *daybreak*, vii. 71, 8 [ví+vas *shine*].

vy-o-mán, n. *heaven*, iv. 50, 4; x. 14, 8; 129, 1, 7 [ví+oman of doubtful etymology].

vraj-á, m. *pen, fold*, iv. 51, 2 [vr̥j *enclose*].

vra-tá, n. *will, ordinance*, iii. 59, 2, 8; v. 83, 5; viii. 48, 9; *service*, vi. 54, 9 [vr̥ *choose*].

vra-tá-ráin, a. *practising a vow*, vii. 103, 1 [*cár-in, from car go, practise*].

vráta, m. *troop, host*, x. 34, 8, 12.

śáms *praise*, I. śámsa, vii. 61, 4 [Lat. *censo*].

śáms-ant, pr. pt. *praising*, ii. 12, 14; iv. 51, 7.

śáta, n. *hundred*, ii. 33, 2; vii. 103, 10 [Gk. *ékáró-v*, Lat. *centum*, Go. *hund*].

śám-tama, spv. a. *most beneficent*, ii. 83, 2, 13; x. 15, 4 [śám, n. *healing*].

śáphá-vant, a. *haring hoofs*, v. 83, 5.

śabála, a. *brindled*, x. 14, 10.

śám, n. *healing*, ii. 83, 13; *comfort*, v. 11, 5; viii. 48, 4; *health*, x. 15, 4; *prosperity*, viii. 86, 82.

śámbara, m. *name of a demon*, ii. 12, 11.

śáy-ána, pr. pt. Á. *lying*, ii. 12, 11; vii. 103, 2 [śí *lie*].

śárdá, f. *autumn*, ii. 12, 11; vii. 61, 2; x. 90, 6.

śáru, f. *arrow*, ii. 12, 10; vii. 71, 1 [Go. *hairu-s*].

śárdh-ant, pr. pt. *arrogant*, ii. 12, 10 [śádh *be defiant*].

śáru-man, n. *sheller*, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. *szálmá-s* 'helmet', OG. *helm* 'helmet'].

śáv-as, n. *power*, v. 11, 5 [śú *swell*].

śáśam-āná, pf. pt. Á. *having prepared (the sacrifice)*, i. 85, 12; ii. 12, 14; *strenuous*, iv. 51, 7 [śám *toil*].

śáśav-āná, pf. pt. Á. *lying*, vii. 103, 1 [śí *lie*].

śáś-vant, a. *ever repeating itself, many*, ii. 12, 10; -vat, adv. *for ever*, i. 85, 5 [for śá+śvant, orig. pt. of śú *swell*, Gk. *á-náv-r*].

śáktá, m. *teacher*, vii. 103, 5 [śak *be able*].

śáśi *order*, II. śásti, śáste.

śánu- *instruct*, vi. 54, 1.

abhi- *guide to* (acc.), vi. 54, 2.

śík-van *flame* (?), ii. 85, 4.

śíks *be helpful, pay obeisance*, I. śíksa, iii. 59, 2 [ds. of śak *be able*].

śíksa-mána (pr. pt. Á.), m. *learner*, vii. 103, 5.

śíti-pád, a. (Bv.) *white-footed*, i. 85, 5.

śíthirá, a. *loose*; n. *freedom*, vii. 71, 5 [Gk. *καθαρός* 'free, pure'].

śívá, a. *kind*, x. 84, 2.

śísu, m. *child*, ii. 83, 18 [śú *scull*, cp. Gk. *κυνέα*].

śíriy-āná, pf. pt. Á. *abiding*, v. 11, 6 [śri *resort*].

śí-tá, a. *cold*, x. 34, 9 [old pp. of śyá *coagulate*].

śírs-án, n. *head*, x. 90, 14 [śir(a)s *head + an*; cp. Gk. *κύρση* 'head'].

śuk-rá, a. *shining*, i. 160, 8; *bright*, ii. 33, 9; iv. 51, 9; *clear*, ii. 85, 4 [śuc *be bright*, Av. *sux-ru* 'flaming'].

śúc-i, a. *bright*, i. 160, 1; *bright*, ii. 35, 8; iv. 51, 2, 9; v. 11, 1, 3; viii. 29, 5;

clear, vii. 49, 2, 8; *pure*, ii. 83, 13; 85, 3² [śuo *shine*].

śúbh, f. *brilliance*; = *shining path* (cog. acc.), iv. 51, 6.

śúbh-áya, Á. *adorn oneself*, i. 85, 3.

śúbh-rá, a. *bright*, i. 85, 3; 85, 8; iv. 51, 6 [śubh *adorn*].

śúmbh, *adorn*, I. Á. śúmbhate. prá- *adorn oneself*, i. 85, 1.

súš-ka, a. *dry*, vii. 103, 2 [for *sus-ka*, Av. *hus-ka*].

súš-ma, m. *vehemence*, ii. 12, 1, 13; *impulse*, iv. 50, 7; *force*, vii. 61, 4 [*évas blow, snort*].

súš-ra, m. *hero*, i. 85, 8 [Av. *súra* 'strong', Gk. *άκρως* 'in-valid'].

súdrá, m. *man of the servile caste*, x. 90, 12.

súšuj-ána, pf. pt. A. *trembling* (?), x. 34, 6.

súš-é, a. *inspiring*, i. 154, 8 [*évas breathe*].

érv-ánt, pr. pt. *hearing*, vi. 54, 8 [*éru* hear].

érdh-yá, f. *arrogance*, ii. 12, 10 [*érdh be arrogant*].

érdh crush, IX. *érnáti*.

sám- be crushed: ps. no. *sári*, vi. 54, 7.

éscut *drip*, I. *éscota*, iv. 50, 3.

ésvá-vá, a. *dusky*, i. 35, 5 [OSL. *si-vú* 'grey'].

éyena, m. *eagle*, vii. 63, 5; m. *hawk*, x. 127, 5.

érád *heart only with dhá = put faith in, believe in* (dat.), ii. 12, 5 [Lat. *cord*, Gk. *καρδίη* 'heart'].

éráv-as, n. *fame*, i. 160, 5; iii. 59, 7 [*éru* hear; Gk. *αλέφος* 'fame', OSL. *slovo* 'word'].

érávas-yú, a. *fame-seeking*, i. 85, 8.

éri-tá, pp. *reaching to* (lc.), v. 11, 3.

érf, f. *glory*, i. 85, 2; iv. 88, 3; x. 127, 1.

éru, V. *érnáti*, *hear*, ii. 83, 4; x. 15, 5; pl. 8. *érvire* = ps., x. 168, 4.

éru-tá, pp. *heard; famous*, ii. 83, 11 [*éru* hear, Gk. *κλύτος* 'famous', Lat. *in-clu-tus* 'famous'].

éré-átha, spv. a. *best*, ii. 83, 3.

éró-tra, n. *ear*, x. 90, 11 [*éru* hear].

éráus-tí, f. *obedient mare*, viii. 48, 2 [*érus* *heur*, extension of *éru*].

éva-ghn-in, m. *gambler*, ii. 12, 4.

éván, m. *dog*, x. 14, 10, 11 [Av. *span*, Gk. *κύων*].

éva-éru, f. *mother-in-law*, x. 34, 8 [OSL. *svékry*, *svékruvë*].

évity-áñc, a. *whitish*, ii. 83, 8 [*éviti* (*akin to évétá*, Go. *hweits*, Eng. *white*) + *áñc*].

éás, nm. *six*, x. 14, 16 [Av. *xšváš*, Gk. *έξ*, Lat. *sex*, OI. *sá*, Go. *saih*, Eng. *six*].

sá, dem. prn. N. s. m. *that, he*, i. 1, 2, 4. 9; 154, 5; 160, 8; ii. 12, 1-14; ii. 83,

130; 85, 1, 4, 5, 8, 10; iii. 59, 2, 8; iv. 50, 5¹, 7, 8; 51, 4; v. 11, 2, 6; 83, 5; vii. 61, 1, 2; 86, 6; x. 14, 14; 34, 11; 90, 1, 5; 129, 7; *as such = thus*, ii. 12, 15; viii. 48, 9 [Av. *hā*, Gk. *δ*, Go. *sa*].

sam-yánt, pr. pt. *going together*, ii. 12, 8 [*sám+i+go*].

sam-raráná, pf. pt. A. *sharing gifts*, x. 15, 8 [*sám+rā gíre*].

sam-vatsará, m. *year*, vii. 103, 1, 7, 9.

sam-vid-áñd, pr. pt. A. *uniting, with* (inst.), viii. 48, 13; x. 14, 4 [*vid, find*].

sam-vfj, a. *conquering*, ii. 12, 8.

sákh-i, m. *friend*, ii. 35, 12; vii. 86, 4; viii. 48, 4¹, 10; x. 34, 2, 5; 168, 3.

sákh-yá, n. *friendship*, viii. 48, 2.

sam-gámana, m. *assembler*, x. 14, 1.

sac accompany, I. A. *sácate*, i. 1, 9; vii. 61, 5; *associate with*, viii. 48, 10; *reach*, x. 90, 16 [Gk. *ένεραι*, Lat. *sequitur*, Lith. *sekù*].

sáck-á, adv. prp. *with* (lo.), iv. 50, 11 [*sac accompany*].

sájan-ya, a. *belonging to his own people*, iv. 50, 9 [*sa-jana*, *kinsman*].

sa-jóšas, a. *acting in harmony with* (inst.), viii. 48, 15 [*jóšas*, n. *pleasure*].

sat, n. *the existent*, x. 129, 1 [pr. pt. of as be].

sát-pati, m. *true* (?) *lord*, ii. 83, 12.

sat-yá, a. *true*, i. 1, 5, 6; ii. 12, 15; x. 15, 9, 10 [*sat*, n. *truth* + *ya*].

satyá-dharman, a. (Bv.) *whose ordinances are true*, x. 84, 8.

satyánrtá, n. Dv. cd. *truth and falsehood*, vii. 49, 8 [*satyá + ánrta*].

sad sit down, I. P. *sádati*, i. 85, 7; *sit down on* (aco.). a. ao. *sadata*, x. 15, 11 [Lat. *sido*].

g. *seat oneself on* (aco.), i. 85, 6; *occupy*: pf. *sásáda*, viii. 29, 2.

ní- sit down, pf. (ní) *sédur*, iv. 50, 3; inj. *sídat*, v. 11, 2; *settle*: pf. s. 2. *sásátha*, viii. 48, 9.

sád-as, n. *seat*, iv. 51, 8; viii. 29, 9; *abode*, i. 85, 2, 6, 7 [Gk. *έδος*].

sádás-sadas, acc. itv. cd. *on each seat*, x. 15, 11.

sá-dá, adv. *always*, vii. 61, 7; 63, 6; 71, 6; 86, 8.

sá-défá, a., f. -i, a. *like*, iv. 51, 6 [*having a similar appearance*].

sá-dyás, adv. *in one day*, iv. 51, 5; *at once*, iv. 51, 7.

sadha-māda, m. joint feast, x. 14, 10 [co-revelry; sadhā = sahā together].

sadhā-stha, n. gathering place, i. 154, 1. 8.

san gain, VIII. P. sanōti, vi. 54, 5.

sanāya, a. old, iv. 51, 4 [from sána; Gk. ἀνώ-s, OI. sen, Lith. sénas 'old'].

sánt, pr. pt. being, x. 84, 9 [as be; Lat. (prao)-sent-].

sam-dfē, f. sight, ii. 83, 1.

saptá, nm. seven, i. 35, 8; ii. 12, 8. 12; x. 90, 15² [Gk. ἑπτά, Lat. septem, Eng. seven].

saptá-raśmi, a. (Bv.) seven-reined, ii. 12, 12; seven-rayed, iv. 50, 4.

saptāya, a. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [saptá + ἄση, n. mouth].

sápti, m. racer, i. 85, 1. 6.

sa-práthas, a. (Bv.) renowned, iii. 59, 7 [accompanied by práthas, n. fame].

sa-bádha, a. zealous, vii. 61, 6 [bádhā, m. stress].

sabbhā, f. assembly hall, x. 84, 6 [OG. sippa 'kinship', AS. sib].

samá, a. level, v. 83, 7 [Av. hama 'equal', Gk. ὁμό-s, Eng. same, cp. Lat. simili-s].

sam-ád, f. battle, ii. 12, 8.

sám-ana, n. festival, x. 168, 2 [coming together].

samai.á, adv. in the same way, iv. 51, 8² [inst., with shift of accent, from támāna being together].

samáñā, a. f. i. same, ii. 12, 8; iv. 51, 9; vii. 86, 8; uniform, vii. 63, 2; common, ii. 35, 8; vii. 63, 8; 103, 6.

samáñā-tas, adv. from the same place, iv. 51, 8.

sam-ídh, f. fagot, x. 90, 15 [sám-n + idh kindle].

samudrá-jyeśtha, a. (Bv.) having the ocean as their chief, vii. 49, 1 [samudrā, m. collection of waters + jyeśtha, spv. chief].

samudrártha, a. (Bv.) hating the ocean as their goal, vii. 49, 2 [é-tha, m. goal].

sam-ídh, f. union, vii. 103, 5 [sám + idh thrice].

sám-prkta, pp. mixed with (inst.), x. 84, 7 [pre mix].

sam-pfcas, ab. inf. from mingling with, ii. 85, 6 [pre mix].

sám-bhrta, pp. collected, x. 90, 8 [bhr̥ bear].

sam-rāj, m. sovereign king, viii. 29, 9.

sa-yúj, a. united with (inst.), x. 168, 2.

sa-rátham, adv. (cog. acc.) on the same car, with (inst.), v. 11, 2; x. 15, 10; 168, 2.

sár-as, n. lake, vii. 103, 7 [sr̥ run].

saras-í, f. lake, vii. 103, 2.

sárg-a, m. herd, iv. 51, 8 [sr̥ let loose].

sárt-ave, dat. inf. to flow, ii. 12, 12 [sr̥ flow].

sr̥p creep, I. P. sárpiti.

vi- slink off, x. 14, 9.

sarpír-ásuti, a. (Bv.) having melted butter as their draught, viii. 29, 9 [sarpis (from sr̥p run = melt) + á-suti brew from su press].

sárvá, a. all, vii. 103, 5; x. 14, 16; 90, 2; 129, 8 [Gk. ὅλο-s = ól-fa-s, Lat. salvu-s 'whole'].

sárvá-vira, a. consisting entirely of sons, iv. 50, 10; x. 15, 11.

sarva-hút, a. (Tp.) completely offering, x. 90, 8, 9 [hu-t: hu sacrifice + determinative t].

sal-ilá, n. water, x. 129, 3; sea, vii. 49, 1 [sal = sr̥ flow].

Sav-i-íf, m. a solar god, i. 85, 1-6. 8-10; vii. 68, 8; x. 84, 8. 13 [Stimulator from sú stimulate].

sas sleep, II. P. sásti, iv. 51, 3.

sas-ánt, pr. pt. sleeping, iv. 51, 5.

sah overcome, I. sáha, x. 34, 9 [Gk. ἔχω, ao. ἔσθαι].

sah-as, n. might, iv. 50, 1; v. 11, 6² [sah overcome].

sa-hástra, nm. a thousand, x. 15, 10 [Gk. χτλίοι, Lesbian χέλλιοι from χέσλο].

sahásra-pád, a. (Bv.) thousand-footed, x. 90, 1 [pad foot].

sahásra-bhr̥ti, a. (Bv.) thousand-edged, i. 85, 9 [bhr̥-tí from bhr̥ = bhr̥ stick up].

sahásra-éirsan, a. thousand-headed, x. 84, 14.

sahasra-sává, m. thousandfold Soma-pressing, vii. 103, 10 [sává, m. pressing from su press].

sahasraká, a. (Bv.) thousand-eyed, x. 90, 1 [aksá eye = ákṣai].

sá-húti, f. joint praise, ii. 83, 4 [húti invocation from hú call].

sá-bind, VI. syáti.

vi- discharge, i. 85, 5..

sá, dem. prn. N. s. f. that, iv. 50, 11; vii. 86, 6; as such = so, x. 127, 4.

sád-ana, n. seat, x. 135, 7 [sad sit].

sādhārana, a. *belonging jointly, common, vii. 63, 1 [sa-ādhārana having the same support].*

sādh-ū, a. *good, x. 14, 10.*

sādhū-yā, adv. *straightway, v. 11, 4.*

Sādh-yā, m. pl. *a group of divine beings, x. 90, 7, 16.*

sān-as-ī, a. *bringing gain, iii. 59, 6 [san gain].*

sān-u, n. m. *back, ii. 85, 12.*

sā-man, n. *chant, viii. 29, 10 ; x. 90, 9 ; 135, 4.*

sāya-ka, n. *arrow, ii. 83, 10 [suitable for hurling : si hurl].*

sārameyā, m. *son of Saramā, x. 14, 10.*

sāśānāśānā, n. (Dv.) *eating and non-eating things, x. 90, 4 [sa-āśāna + aśāna].*

simhā, m. *lion, v. 83, 3.*

sic pour, VI. sičā, i. 85, 11 [OG. sig-u 'drip', Lettic sik-u 'fall' of water].

nī-pour down, v. 83, 8.

sīdh repel, I. P. sēdhati.

āpa-chase away, i. 35, 10.

sīndh-u, m. *ruler, i. 35, 8 ; ii. 12, 8. 12 ; Indus, v. 11, 5 [Av. hind-u-s].*

sīvid-ānā, pf. pt. A. *sweating, vii. 103, 8 [svid perspire : Eng. sweat].*

sīm, enc. prn. pcl. him &c., i. 160, 2.

su press, V. sunotī, sunutē, V. 14, 13 [Av. hu].

sū, adv. *well, ii. 85, 2 ; v. 83, 7 ; vii. 86, 8 [Av. hu-, OI. su-].*

sū-kṛta, pp. *well-made, i. 35, 11 ; 85, 9 ; well prepared, x. 15, 13 ; 34, 11.*

su-krātu, a. (Bv.) *very wise, v. 11, 2 ; vii. 61, 2 [krātu wisdom].*

su-kratū-yā, f. *insight, i. 160, 4.*

su-ksatrā, a. (Bv.) *wielding fair sway, iii. 59, 4.*

su-kṣiti, f. *safe dwelling, ii. 85, 15.*

su-gā, a. *easy to traverse, i. 85, 11 ; vii. 63, 6.*

su-jānman, a. (Bv.) *producing fair creations, i. 160, 1.*

su-tā, pp. *pressed, viii. 48, 7 ; x. 15, 8.*

su-tastā, pp. *well-fashioned, ii. 85, 2 [takṣ fashion].*

su-tā-soma, (Bv.) m. *Soma-presser, ii. 12, 6.*

su-tāra, a. *easy to pass, x. 127, 6.*

su-dāmṣas, a. (Bv.) *wondrous, i. 85, 1 [dāmṣas wonder].*

su-dākṣa, a. (Bv.) *most skilful, v. 11, 1.*

su-dānu, a. *bountiful, i. 85, 10 ; vii. 61, 3.*

su-dúgha, a. (Bv.) *yielding good milk, ii. 85, 7 [dúgha milking : dugh = duh].*

su-dhīta, pp. *well established, iv. 50, 8 [dhīta, pp. of dhā put].*

su-dhīṣṭama, spv. a. *very proud, i. 160, 2.*

su-nīthā, a. (Bv.) *giving good guidance, i. 85, 7, 10.*

sunv-ānt, pr. pt. *pressing Soma, ii. 12, 14. 15 ; vi. 54, 6 [su press].*

su-pāthā, n. *fair path, vii. 63, 6.*

su-parṇā, a. (Bv.) *having beautiful wings ; n. bird, i. 85, 7.*

su-palāśā, a. *fair-leaved, x. 135, 1.*

su-péśas, a. (Bv.) *well-adorned, ii. 85, 1 [pēśas, n. ornament].*

su-praketā, a. *conspicuous, iv. 50, 2 [praketa, m. token].*

su-prajā, a. (Bv.) *having good offspring, iv. 50, 6 [prajā].*

su-prātīka, a. (Bv.) *lovely, vii. 61, 1 [having a fair countenance : prātīka, n.].*

su-prāntī, a. (Bv.) *giving good guidance, x. 15, 11.*

su-prapāṇā, a. (Bv.) *giving good drink ; n. good drinking place, v. 83, 8.*

su-bhāga, a. *having a good share, opulent ; genial, vii. 63, 1.*

su-bhū, a. *excellent, ii. 85, 7 [sū well + bhū being].*

su-bhṛta, pp. *well cherished, iv. 50, 7.*

su-makha, m. *great warrior, i. 85, 4.*

su-mati, f. *good-will, iii. 59, 3. 4 ; iv. 50, 11 ; viii. 48, 12 ; x. 14, 6.*

su-mānas, a. (Bv.) *cheerful, vii. 86, 2 [Av. hu-manah 'well-disposed' ; ep. second part of eū-μενῆς].*

su-mīlikā, a. (Bv.) *very gracious, i. 35, 10 [mrīlikā, n. mercy].*

su-medhās, a. (Bv.) *having a good understanding, wise, viii. 48, 1.*

su-mnā, n. *good-will, ii. 33, 1. 6.*

sumnā-yū, a. *kindly, vii. 71, 3.*

su-rabhi, a. *fragrant, x. 15, 12.*

surā, f. *liquor, vii. 86, 6 [Av. hura].*

su-rētas, a. (Bv.) *abounding in seed, . 160, 8.*

su-vārcas, a. (Bv.) *full of vigour, x. 14, 8.*

su-vāc, a. (Bv.) *eloquent, vii. 103, 5.*

suv-ītā, n. *welfare, v. 11, 1 [su well + itā, pp. of i go : opposite of dur- itā].*

su-vidātra]

su-vidātra, a. bountiful, x. 14, 10; 15,
 8. 9.
 su-vīra, a. (Bv.) having good champions =
 strong sons, i. 85, 12; ii. 12, 15;
 83, 15; 85, 15; viii. 48, 14.
 su-vīrya, n. host of good champions, iv.
 51, 10.
 su-vṛkti, f. song of praise, ii. 85, 15; vii.
 71, 6 [sū + ṛk-ti from arc praise,
 cp. ro].
 su-vrījāna, a. (Bv.) having fair abodes, x.
 15, 2.
 su-śīra, a. (Bv.) fair-lipped, ii. 12, 6;
 83, 5.
 su-śēva, a. most propitious, iii. 59, 4. 5;
 viii. 48, 4.
 su-śakhi, m. good friend, viii. 48, 9
 [sākhi friend].
 su-śtuti, f. eulogy, ii. 88, 8 [stuti praise].
 su-śtubh, a. well-praising, iv. 50, 5
 [stubh praise].
 su-śhāva, a. (Bv.) easy to invoke, ii. 88, 5
 [háva invocation].
 sū, adv. well, v. 88, 10 [= sū well].
 sū-nára, a. bountiful, viii. 29, 1 [Av.
 hunara].
 sū-nū, m. son, i. 1, 9; 85, 1; viii. 48, 4
 [Av. hunu, OG. sunu, Lith. sūnū, Eng.
 son].
 sūpāyanā, a. (Bv.) giving easy access,
 easily accessible, i. 1, 9 [sū + upāyana].
 sūr-a, m. sun, vii. 63, 5 [svar light].
 sūrī, m. patron, ii. 85, 6.
 sūr-a, m. sun, i. 85, 7. 9; 160, 1; ii.
 12, 7; 83, 1; vii. 61, 1; 63, 1. 2. 4;
 viii. 29, 10; x. 14, 12; 90, 13 [svar
 light].
 sūrī, III sisarti
 úpa prá-stretch for h, int. 3. s. sarsr-e,
 ii. 85, 5.
 sūrī emu, VI. sūrjáti [Av. herzait].
 ávna- discharge downward, ii. 12, 12; cast
 off, vii. 86, 5.
 úpa- send for h to (acc.), ii. 35, 1.
 úp-rá, a. extensive, iv. 50, 2 [sṛp creep].
 sú-śīna, f. missile, ii. 83, 11 [si dis-
 charge].
 senā-ú, m. leader of an army, general,
 x. 34, 12.
 sú-ma, m. juice of the Soma plant, i. 85.
 10; ii. 12, 14; iv. 50, 10; vii. 49, 4;
 viii. 48, 8. 4; 7-15; x. 14, 18; 84, 1;
 Av. haoma].
 soma-pā, m. Soma drinker, ii. 12, 18.

soma-pithā, m. Soma draught, x. 15, 8
 [pithā from pā drink].
 som-in, a. soma-pressing, vii. 108, 8.
 som-ýā, a. Soma-loving, x. 14, 6; 15, 1.
 5. 8.
 saumanas-á, n. good graces, iii. 59, 4;
 x. 14, 6 [su-mánas].
 skand leap, I. P. skandati, int. inj.
 kániskan, vii. 108, 4.
 skabhadá, den. prop. establish, i. 154, 1
 [from skabh, IX. skabhnáti].
 skámbh-ana, n. prop. support, i. 160, 4.
 stan thunder, II. P.; cs. stanayati, id.,
 v. 88, 7. 8 [Gk. στίω 'lament'].
 stan-átha, m. thunder, v. 88, 3.
 stanáyant, pr. pt. thundering, v. 88, 2;
 x. 164, 1.
 stanayi-tuú, m. thunder, v. 88, 6.
 stabh or stambh prop. support, IX.
 stabhnáti, ii. 12, 2.
 vi- prop asunder, pf. tastambha, iv. 50,
 1; vii. 86, 1.
 stáv-ána, pr. pt. Á. = ps. being praised,
 ii. 83, 11 [stu praise].
 sthi-rá, a. firm, ii. 83, 9. 14 [sthā stand].
 stu praise, II. stáuti, ii. 83, 11; v. 88, 1.
 prá- praise aloud, i. 154, 2.
 stu-tá, pp. praised, ii. 83, 12.
 stuv-ánt, pr. pt. praising, iv. 51, 7; vi.
 54, 6.
 ste-ná, m. thief, x. 127, 6 [stā be
 stealthy].
 sto-tř, m. praiser, vi. 54, 9; vii. 86, 4
 [stu praise].
 sto-ma, m. song of praise, ii. 88, 5; vii.
 86, 8; x. 127, 8 [stu praise].
 stóma-taṣṭa, a. (Tp.) fashioned into
 (stóma-taṣṭa) (= being the subject of) praise, x.
 15, 9.
 strī, f. woman, x. 84, 11 [Av. stī].
 sthā stand, I. tisṭha; pf. tasthur, i.
 85, 5; rt. ao. s. 3. ásthāt, i. 35, 10;
 iv. 51, 1; pl. 3. ásthur, iv. 51, 2 [Av.
 hūstāt, Gk. ἡρῆμι, Lat. sisto].
 áti- extend beyond, x. 90, 1.
 ádhi- ascend, x. 135, 3; stand upon, i.
 85, 6.
 úpa- start off, viii. 48, 11.
 abhī- overcome, iv. 50, 7.
 á- mount, i. 85, 4; mount to (acc.), i. 85,
 7; occupy, ii. 85, 9.
 úd- arise, v. 11, 3.
 úpa- approach, rt. ao. asthita, x.
 127, 7.
 pári- surround, pf. tasthur, ii. 85, 8.

prá- step forth, x. 14, 14.

pás, m. spy, vii. 61, 3 [Av. *spas*; cp. Lat. *au-spex*, Gk. *σπάσ* 'owl'].

pr̄ win, V. sprnóti.

nis- rescue, rt. ao. 2. du. spartam, vii. 71, 5.

pr̄h, cs. sprháya long for, x. 185, 2 [Av. *sperzaitē*].

iphúr spurn, VI. sphurá, ii. 12, 12; spring, x. 84, 9 [Av. *sparaiti*, Gk. *σπαίρω* 'quiver', Lat. *sperno*, Lith. *spiriu* 'kick', OG. *spurnu* 'kick'].

ma, enc. pel. just, indeed, ii. 12, 5 [180].

syá, dem. prn. that, ii. 83, 7 [OP. *hya*, f. *hyā*; OG. f. *siu*].

syand flow, I. Á. syándezate, v. 83, 8.

syúma-gabharti, a. (Bv.) drawn with thongs, vii. 71, 8 [syú-man band; Gk. *ἴμη* 'sinev'].

syoná, n. soft couch, iv. 51, 10.

sráma, m. disease, viii. 48, 5.

srú *flow*, I. sráva, vii. 49, 1 [Gk. *βέτε* 'flows'].

svá, poss. prn. own, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. *hra*, Gk. *σύ-ς*, *ὅ-ς*, Lat. *suis*].

sva-tavas, a. (Bv.) self strong, i. 85, 7.

1. svadhá, f. funeral offering, x. 14, 3, 7; 15, 3. 12-14.

2. sva-dhá, f. own power, x. 129, 2; energy, x. 129, 5; vital force, ii. 35, 7; bliss, i. 151, 4 [svá own and dhá put; cp. Gk. *έ-θο-ς* 'custom'].

svadhá-vant, a. self-dependent, vii. 86, 4, 8.

sv-ápas, a. (Bv.) skilful, i. 85, 9 [sú + ápas 'doing good work'].

sváp-na, m. sleep, vii. 86, 6 [Gk. *ὕπνος*, Lat. *sonnu-s*, Lith. *siynas-s*].

svayam-já, a. rising spontaneously, vii. 49, 2.

sva-y-ám, ref. prn. self, ii. 35, 14; of their own accord, iv. 50, 8 [115 a].

svár, n. light; heaven, ii. 85, 6; v. 83, 4.

sva-ráj, m. sovereign ruler, x. 15, 14.

sváru, m. sacrificial post, iv. 51, 2.

svar-vid, m. flider of light, viii. 48, 15.

svá-vant, a. bountiful, i. 85, 10 [possessing property: svá, n.].

svásr, f. sister, vii. 71, 1; x. 127, 3 [Lat. *soror*, OSl. *sestra*, Go. *swistur*, Eng. sister].

sv-asti, f. n. well-being, i. 1, 9; 85, 1; ii. 88, 8; vii. 71, 6; 86, 8; x. 14, 11; inst. a. svastí for welfare, viii. 48, 8;

pl. blessings, vii. 61, 7; 68, 6 [sú well+asti being].

svád-ú, a. sweet, viii. 48, 1 [Gk. *ἡδύς*, Lat. *suavis*, Eng. sweet].

sv-ádhf, a. (Bv.) stirring good thoughts, viii. 48, 1.

sv-ábhú, a. invigorating, iv. 50, 10.

sváhá, ij. hail, ava sa-rificial call, x. 14, 3.

svid, enc. emph. pel., iv. 51, 6; x. 34, 10; 129, 5²; 185, 5; 168, 8.

Ha, enc. emph. pel., i. 85, 7; vii. 86, 8; x. 14, 13; 90, 10, 16; 129, 2 [later form of gha].

ha-tvá, gd. having slain, ii. 12, 8 [han strike].

han slay, II. hánti, i. 85, 9; ii. 33, 15; smile, v. 88, 2⁹; I. jíghn̄t slay, viii. 29, 4; pf. jaghána, ii. 12, 10, 11; ps. hanyáte, iii. 59, 2; ds. jíghámpsa, vii. 86, 4.

han-tf, m. slayer, ii. 12, 10.

hár-as, n. wrath, viii. 48, 2 [heat; from hr̄ be hot: Gk. *θέρος* 'summer'].

hár-i, m. bay steed, i. 85, 3 [Av. *zairi* 'yellowish'; Lat. *helu-s*, Lith. *zelū*, OG. *gelo*].

hár-ita, a. yellow, vii. 103, 4, 6, 10 [Av. *zairi* 'yellowish'].

há-y-ásva, a. (Bv.) drawn by bay steels, viii. 48, 10.

háv-a, m. invocation, x. 15, 1 [hu call].

havana-śrút, a. (Tp.) listening to invocations, ii. 83, 15 [hávana (from hu call) + śrút hearing from śru hear with determinative t].

havir-ád, a. (Tp.) eating the oblation, x. 15, 10 [havis + ad].

havis-pá, a. drinking the oblation, x. 15, 10 [havis + pā].

hav-is, n. oblation, ii. 83, 5; 35, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12, 13; x. 14, 1, 4, 13, 11; 15, 8, 11, 12; 90, 6²; 168, 4 [hu sacrifice].

háv-i-man, n. invocation, ii. 83, 5 [hú call].

hav-yá, (gdv.) n. what is to be offered, oblation, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15; 15, 4 [hu sacrifice].

havya-váhana, m. carrier of oblations, v. 11, 4 [váhana from vah carry].

havya-súd, a. (Tp.) sweetening the oblation, iv. 50, 5 [súd = svád sweeten].

hásta, m. hand, ii. 88, 7; vi. 54, 10; viii. 29, 3-5.

hāsta-vant, a. *having hands*, x. 84, 9.
 1. hā *leave*, III. P. jahāti.
 áva-, ps. *hiyate, be left behind*, x. 84, 5.
 2. hā *go away*, III. Ā. jihite.
 ápa- *depart*, vii. 71, 1 : 3. s. sb. s. ao.
 hāsate, x. 127, 3.
 úd- *spring up*, v. 83, 4.
 hí, cj. *for*, i. 85, 1 ; 154, 5 ; 160, 1 ; ii.
 35, 1. 5. 9 ; iv. 51, 5 ; viii. 48, 6 ;
 since, viii. 48, 9 ; x. 84, 11 ; *pray*, x.
 14, 4.
 hims, *injure*, VII. hināsti *injure* ; is ao.
 inj., x. 15, 6 [probably a ds. of han
 strike].
 hi-tá, pp. *placed*, v. 11, 6 [later form of
 dhita from dhā *put* ; Gk. θερό-s *set*].
 hi-tvāya, gd. *leaving behind*, x. 14, 8
 [1. hā *leave*].
 himá, m. *winter*, ii. 33, 2 [Av. zima,
 OSl. zima 'winter' ; Gk. δύσ-χιμος
 'subject to bad storms', 'horrid'].
 híran-ya, n. *gold ornament*, ii. 33, 9.
 hiranya-dá, a. (Tp.) *giver of gold*, ii.
 35, 10.
 híranva-páni, a. (Bv.) *golden-handed*, i.
 85, 9.
 híranva-praúga, a. (Bv.) *having a golden*
pole, i. 35, 5.
 híranvá-ya, a. *golden*, i. 35, 2 ; 85, 9 ;
 ii. 85, 10 ; viii. 29, 1.
 híranva-rúpa, a. (Bv.) *having a golden*
form, ii. 35, 10.
 híranva-varna, a. (Bv.) *golden-coloured*,
 ii. 85, 9-11.

híranya-sámi, a. (Bv.) *having golden pins*,
 i. 35, 4.
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Play on words, p. 174 (*yam*).

Pragṛhya vowels: i. i. 35, 9 b (*dyāvā-prthivī*); 160, 1 a b c (*dyāvā-prthivī*, *ṛtāvāri*, *dhārayāt-kavī*, *sujān-mani*, *devī*). 4 b c (*rōdasi*, *rājasī*). 5 a b (*mahīni*, *dyāvā-prthivī*); ii. 12, 8 a (*krāndasi*, *samyatī*). 18 (*prthivī*); v. 88, 8 c (*dyāvā-prthivī*); vii. 86, 1 b (*rōdasi*, *urvī*); ū: iv. 50, 10 b (*vṛṣṇavasū*); vii. 61, 2 c (*sukratū*). 3 b (*sudānū*); o: i. 35, 9 b (*ubhō*); 160, 1 a c (*tē*, *dhiānē*). 2 c (*sudhītame*, *vāpusyē*). 5 a (*tē*, *grhānē*). 5 d (*asmē*); ii. 12, 8 a d (*vihvayete*, *havete*). 18 a (*namete*); 88, 12 d (*asmē*); 35, 4 c (*asmē*); iv. 50, 11 b (*asmē*); vii. 61, 3 c (*dadhāthe*); viii. 48, 10 c (*asmē*); x. 90, 4 d (*sāśānā-naśānē*); o: ii. 33, 3 b (*vajrabāho*); viii. 48, 2 c. 4 a (*īndo*); x. 168, 1 d (*utō*); not shortened in pronunciation before vowels: ii. 12, 1 c (*rōdasi*); vii. 49, 8 b (*satyānṛtē*).

Pravargya ceremony, vii. 108, 9

Predicative adjective, ii. 12, 2. 4; 33, 2 d; iv. 50, 7 d; v. 88, 3 d. 7 c; vii. 61, 4 c; x. 34, 12 d²; (nom.) with ps., x. 90, 12 b.

Preposition, following vb., i. 85, 8 c. 6 c. 10 b. 12 b; ii. 35, 11 c; iv. 50, 1 a. 7 b. 9 a; v. 11, 2 d; x. 34, 14 b; 90, 4 d; 129, 4 a; 168, 2 (?); following participle, x. 34, 6 d; separated from vb., i. 35, 7 a. 9 c d. 11 d; 85, 1 a 2 d. 4 a. 5 a. 6 a. 7 b. 9 d; ii. 33, 2; iii. 59, 4 c; iv. 50, 4 d; 51, 2 c; vii. 61, 6 a; 63, 5 c; x. 15, 9 c; 34, 2 d. 8 a; 127, 1 d. 5 a. 7 a. 8 a; separated from infinitive, vii. 61, 6 c; of compound vb. repeated, ii. 33, 2 c d; iii. 59, 7 c; vii. 61, 3 b; x. 51, 1 a b; 127, 5 b c; accentuation of compounded, iv. 51, 5 c; vii. 71, 2 a. 4 c; x. 14, 14 d; 15, 2 c.

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Reduplication, irregular, viii. 48, 5 b (*anāha*).

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Rhythm, abnormal, i. 160, 5 d; x. 90, 2 b. 6 a. 15 a; see also Metre, irregular.

Roth, i. 35, 10; 154, 6; ii. 35, 9.

Rudra, description of, pp. 56-7; viii. 29, 5.

Samprasārana, ii. 12, 8 (*hū for ḫvā*).

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